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THE ECCLESIASTICAL REVIEW

SIXTH SERIES.—VOL. IX.—(LIX).—AUGUST, 1918.—No. 2.

THE BREAD OF THE BIBLE.

WARNINGS and suggestions concerning the purity of the Eucharistic flour have been given in a preceding number of the REVIEW.[1] The danger of adulterated flour will become still more real with the enforcement of war bread, in which eventually not more than 80% of wheat flour will be allowed. It is not the purpose of this article to discuss the amount of extraneous matter which would render bread not only illicit but invalid matter for the Sacrament; but we have thought that a few words on the material used in Biblical bread, with a view to determine the nature of the bread used at the Last Supper, might interest the readers of the REVIEW.

1. Bread in Hebrew is called Léḥem. Originally the term meant "food" in general and is still used in that sense in a certain number of Biblical passages, v. g. Jud. 13:10; 1 Sam. 14:24, 28; 30:12; Prov. 22:9; 27:27; Job 24:5, etc. As bread was the most important article of food, Léḥem was used to designate it in Hebrew, Phoenician, and Aramaic, while in Arabic the corresponding term, Laḥmun, is used for flesh. In the LXX, Léḥem is regularly translated by ἄρτος except in about 10 passages where σῖτος is used. In a certain number of passages Léḥem is used not for bread, but, by anticipation, as often with us, for the material out of which bread will eventually be made, viz. grains or harvest: thus, during the famine, the Egyptians send to Pharaoh for bread, i. e. grain, Gen. 41:54, 55.[2]

[1] January, 1918, p. 70.

[2] Cf. Gen. 47:13, 15, 17, 19. In Isaias 28:28 it refers to grains of wheat, barley, and spelt. See further, Is. 30:63; 55:10; Job 28:5; Prov. 28:3, etc.

2. Bread making was usually the work of women, Gen. 18: 6; Lev. 24: 26; 1 Sam. 8: 13; Jer. 7: 18; Mat. 13: 26, etc. The process included grinding, kneading, and baking. The grinding of the grain into flour (Qémah or Sóleth, see lower down §§ 13-15) was done by means of mortar and pestle, Num. 11: 8; Prov. 27: 22, but more commonly by means of the hand-mill (Reḥáyim) consisting, as the name indicates, of two stones, the upper one moving round a pin fastened to the centre of the lower one; this lower stone was stationary and of a harder material.[3] The grain was passed through the mill several times according to the fineness that was desired for the flour, and in certain cases also sifted. At the time of Christ there existed larger mills, probably of the same general shape, the upper stone of which was turned by an ass, *mola asinaria*, Mt. 18: 6. The same methods are followed to-day, and although there are regular mills, they are not well patronized by the peasants, who prefer to do their own work.[4]

Dough (Baṣeq) was kneaded in a portable wooden vase or trough. If time permitted, leaven (Se'or) was added to give taste to the bread. The same was done if bread had to be kept for some time; but as bread was baked almost every day, leaven was often omitted.[5]

The loaf assumed several shapes, the most common one being that of a round cake, about eight inches in diameter and not more than one inch thick (Kikkar Léḥem). The various processes of baking are summarized in Kitto-Alexander's *Cyclopedia of Biblical Literature* (Bread, vol. I, p. 386), to which we refer the reader. Let it be remarked that often bread was baked directly on the live coals and ashes or on some hot stones inside the oven; at other times on the inside or even outside walls of the oven. At the present time all these methods are still in use. Occasionally there is only one oven for the village, where each family repairs in turn. Regular bakers already existed in Biblical times.[6]

3. Grain or cereals out of which bread was made is designated generically as Dagan. This word occurs about 30 times

[3] Cf. Ex. 11: 3; Deut. 24: 6; Jud. 9: 53; 2 Sam. 11: 21; Is. 47: 2; Mat. 24: 41, etc.

[4] See Robinson, *Biblical Researches in Palestine*, vol. I, p. 161; II, 180-181, etc.

[5] Cf. Gen. 17: 5; Ex. 12: 15-19, 39; Jud. 6: 19, etc.

[6] Os. 7: 4; Jer. 37: 21.

in the Hebrew Bible and is rendered regularly by σῖτος in the LXX. In the great majority of passages it occurs in conjunction with Tirosh (grape juice),[7] Yiṣhar (olive juice), or some other produce of the ground. It has the same relation to bread as Tirosh to wine, and Yiṣhar to oil; they all designate the various materials out of which the finished article is made, v. g. Gen. 27:28, 37; Deut. 7:13; 11:14; 12:17; Os. 2:9, 22; Joel 1:10; 2:14; Neh. 5:10, 11; 10:39, etc., etc. The best English equivalent of Dagan is therefore "grain" or "cereals".

4. Another apparently generic term for grain is Bar, from a root *Barar*, "to be bright". Although the Arabic *barun* is used specifically for wheat or wheat grain, it is different in Hebrew. The term occurs some fifteen times and is generally rendered in the LXX by σῖτος. From the use of *bar* in the Bible, it appears that it is not exactly synonymous with Dagan. While Dagan is used mostly for grain as a crop, *bar* designates more directly the grain as such, harvested, threshed, winnowed, and ready for use. Thus, in the history of Joseph, *bar* is distributed to those who suffer from hunger.[8] Occasionally however, *bar* is used for grain in the threshing floor.[9]

5. Another term almost synonymous with *bar* is Shéber. It occurs ten times, eight of which are found in the narrative of the famine at the time of Joseph.[10] The other two passages are Amos 8:5 and Neh. 10:31. The word comes from a root Shabar, to break or crush, or, as denominative verb from Shéber, to sell or buy grain. The LXX has rendered this term five times by σῖτος, the word used for *bar* and dagan; three times by ῥῆσις, sale, and once by σιτοδοσία. The difference between bar and shéber seems to be that the former designates grain as such and the latter is limited to grain as an article of merchantlise.

Two other words, apparently having reference to cereals, viz. Géres[11] and Riphah[12] occur but twice each, and their

[7] See REVIEW, 1915, p. 149 ff.

[8] Gen. 41:35, 49; 42:3, 25; 45:23. Cf. also such passages as Prov. 11:26; Amos, 5:11; 8:4-6; Jer. 23:28.

[9] Joel, 2:24; and twice, poetically, for the standing harvest, Ps. 45 (44):14; 72(71):16.

[10] Gen. 42:1, 2, 3, 19, 26; 44:2; 47:14.

[11] Lev. 2:14, 16.

[12] 2 Sam. 17:19; Prov. 27:22.

meaning is somewhat doubtful. Géres is probably rightly rendered by "bruised grain", and Prov. 27: 22 makes it probable that riphah is something similar. "Though thou shouldst bray a fool in a mortar with a pestle along with riphoth, yet will not his foolishness depart from him."

6. We must come now to the specific cereals known to the Jews in Biblical times. The Mishnah [13] has preserved the name of five of them over which a blessing is given in the Jewish Ritual. They are wheat, barley, spelt, oats, and rye. The last two, however, are doubtful. Oats and rye is the official translation of the two Mishnic terms, "Shiboleth Shu'al" and 'Shiphon'. Rye, however, did not grow in the warm climate of Palestine, and the renderings, millet and oats, are accepted by Strack.[14]

Three of these cereals are mentioned in the Bible, with the same name as the one given them by the Mishnah, viz. wheat, barley, and spelt. Millet, if this rendering is accepted, occurs, but with a different name, oats and rye are not mentioned.

7. Millet, Dóhan (Syr. Dohana; Arab. Duhan; LXX, κέγχρος Vulg. Milium) is mentioned only once in the Bible (Ezech. 4: 9), and there is hardly any doubt that it corresponds to our English millet. Both Duhan (Panicum miliaceum) and another variety (Sorghum vulgare) under the name of Durra, are common in the East and are eaten by the natives.[15] The passage in Ezech. reads: "Take thou also unto thee wheat and barley and beans and lentils and millet and spelt, and put them in one vessel and make thee bread thereof." From the context it is evident that the food thus prepared, a symbol of hard times, was an extraordinary mixture, and we can no more conclude that millet entered regularly into the composition of bread than did beans and lentils. Dóhan also occurs in the Mishnah, but is not counted among the five cereals.[16]

8. Spelt. Spelt (kussémeth for kunsémeth) occurs three times in the Bible: in Ezech. 4: 9, as above, where the LXX renders it by ὀλύρα (Aq. and Summ. ζέα); in Is. 28: 25 (LXX

[13] Pesahim, II, 5; Hallah, I, 1; Menahoth, X, 7, etc.

[14] *Pesahim*, II, 5; Löw, *Aramäische Pflanzennamen*, § 81.

[15] Cf. Tristram, *Natural History of the Bible*, p. 469; Löw, l. c.

[16] Menahoth, X, 7; Hallah, I, 4. Cf. Maimonides, Mishneh Torah, Hilkoth Hames u-Massa, V, 1.

ζέα), where it is mentioned as part of the crop along with wheat and barley; in Ex. 9: 32 (LXX ὀλύρα), where its harvesting occurs at the same time as wheat. Kussémeth (Kussemin) is one of the five cereals mentioned in the Mishnah; the Vulgate wrongly translates by *vicia* twice.[17]

9. Barley. Barley (Se'orah, Syr. Se'arah; Ar. Sa'ir) occurs some thirty times in the Old Testament and is regularly rendered by κριθή in the LXX, and hordeum in the Vulgate. The corresponding Greek word, κριθή occurs twice in the New Testament. Barley is often mentioned in connexion with wheat and must have been then, as now, very abundant in Palestine.[18] The harvest of barley is sometimes used to mark the time of the year at which it occurred.[19] There is no doubt that barley was extensively used to make bread for human consumption.[20] This is also implied in such passages as 2 K. 4: 42; 7: 1, 16, 18; 2 Chron. 2: 9, 14. In John 6: 9 we read that the loaves used for the miraculous feeding of the multitude were barley loaves: bread is still often made of barley in Palestine.[21]

Nor was this a purely Jewish practice. Barley is mentioned by Pliny as one of the principal aliments of man in ancient times.[22] It was the prize given to the victors at the Eleusinian games held in honor of Ceres, the goddess of agriculture,[23] Barley bread has been preserved in the Egyptian tombs.[24]

10. Wheat. The most important cereal of Palestine was and still is wheat (Ḥittah, Ḥittim). The LXX has regularly translated Ḥittim by πυρός and the Vulgate by *triticum*, more rarely "frumentum". The Hebrew term occurs about thirty times in the Hebrew Bible, and the Greek πυρός about fifteen times in the New Testament. Wheat always heads the list of cereals whenever several are mentioned. The wheat

[17] See Löw, o. c., § 72; Tristram, o. c., p. 479.

[18] Deut. 8: 8; Job 31: 40; Joel 1: 11; Is. 38: 25; Jer. 61: 8, etc.

[19] 2 Sam. 21: 9; Ruth 1: 22.

[20] Num. 5: 15; Jud. 7: 13; Ruth 2: 17; 3: 15; 2 Sam. 17: 28, etc.

[21] See § 11.

[22] *Hist. Nat.*, XVIII, 14.

[23] See Smith, *Dict. of Greek and Roman Antiquities*, I, 720. The name of hordearii was applied to the gladiators. Pliny, *Hist. Nat.*, XVIII, 14.

[24] See Lindet, *Etude sur quelques pains anciens*, Comtes Rendus de l'Académie des Sciences, 1903, p. 665.

harvest marks a period of the year.[25] Divine protection is indicated by abundance of wheat.[26] And the failure of wheat is a proof of divine displeasure.[27] Wheat was given to Hiram by Solomon,[28] and to Jotham by the Ammonites.[29]

11. That wheat was mostly used as bread is so evident throughout the ancient world that we need not dwell on it here. What we wish to emphasize is that, although both wheat and barley were used by the Jews for making bread, barley was deemed inferior.[30] This is evident from the Biblical and Mishnic list in which wheat is always given precedence. Barley alone is mentioned as food for animals,[31] which is also the case in the Talmud, Pesahim 3b, at end. It is probably owing to the comparative disrepute of barley, that flour of barley is used in the test of the waters of bitterness.[32] To this day the well-to-do families of Palestine use wheat in preference to barley, and the proud Bedawy speaks disdainfully of his fellah neighbor as "eater of barley bread".[33] In classical antiquity we see also that barley was not highly esteemed.[34] During the second Punic war, cohorts which had lost their standards were punished by being given only barley to eat.[35] In like manner, Cæsar gives only barley to soldiers who had yielded ground.[36] Another passage of Suetonius is highly interesting in this respect. "M. Caelius. . . . . hordearium eum rhetorem appellat, deridens ut inflatum ac levem et sordidum."[37] Such a comparison shows without a doubt that barley was not considered as food of which one might boast.

[25] Gen. 30:14; Ex. 34:22. Cf. Jud. 15:1; 1 Sam. 12:17.
[26] Ps. 81 (80):17; Deut. 32:14; Ps. 147:14.
[27] Jer. 12:13; Job 31:40; Joel 1:11.
[28] 1 K. 5:25 (11); 2 Chron. 2:9.
[29] 2 Chron. 27:5.
[30] See Menahoth, 70 b.
[31] 1 K. 5:8 (4:28).
[32] Num. 5:15. Cf. Ezech. 13:19.
[33] Henslow, *The Plants of the Bible*, p. 144.
[34] Pliny, *Hist. Nat.*, XVIII, 9 and 10.
[35] Plutarch, *Marcellus*, XXV.
[36] Sueton, *in Octav.*, XXIV.
[37] Suet., *Rhetor.*, II.

12. It should not be supposed, however, that bread was always made of one cereal alone. To-day it is a common practice among the inhabitants of Palestine to mix them in various proportions. Thus some add a little barley to economize on wheat, but more often those who can afford a little wheat add it to the barley to improve the quality of the bread. The process is not limited to Palestine. We find it almost everywhere in Asia, Europe, and America. The practice is so natural and so universal that we should assume it also for Biblical times, even if no evidence was available. We have seen, however, in the passage of Exech. 4:9, that such mixtures did exist. What is exceptional in the bread of Ezechiel is the various ingredients that were mixed together rather than the process of mixing. The Mishnic Tract Hallah, in its various discussions on dough, supposes all the time that various combinations of cereals would take place; thus also Menahoth, 70b.

13. Grain, as was said above, was generally ground into flour, which was kneaded with water and baked. There are two kinds of flour mentioned in the Bible. One is Qémaḥ (LXX, ἄλευρον; Vulgate, farina); the other is the Sóleth (LXX, σεμίδαλις, Vulgate, semila). The Qémaḥ seems to have been used for ordinary purposes.[38] Solomon's provision was 30 measures of Sóleth and 60 measures of Qémaḥ.[39] In the New Testament, σεμίδαλις, occurs but twice; once in Matt. 13:33 and in the parallel passage of Luke 13:21 "The kingdom of Heaven is like unto leaven which a woman took and hid in three measures of flour till it was leavened."

14. Sóleth occurs about fifty-five times in the Old Testament. More than forty-five passages refer to sacrifices or show that Sóleth is in some way connected with the Temple, v. g. Ex. 29:2; Lev. 2:1, 2; 2:4, 5; Num. 6:15, etc., etc. We note the constant recurrence of oil to be mixed with this flour in the various offerings either by being poured over it or kneaded with it into small cakes. To supply the needs of the worshipers, Sóleth was kept in the chambers of the Temple.[40]

[38] 1 Sam. 28:24; 1 K. 17:12; 2 K. 4:41, etc.

[39] 1 K. 5:2 (4:22); see further, 2 Sam. 17:28; 1 Chron. 12:40.

[40] 1 Chron. 9:29.

In connexion with religious acts, Qémaḥ occurs but three times, Judges 6: 19; 1 Sam. 1: 24; Num. 5: 15; and in each case there seems to be a special reason. In Num. 5, Qémaḥ of Barley was used in the test of the waters of bitterness.[41] In Judges, Gideon offers a private sacrifice, and in 1 Samuel it is not clear that it was intended for a sacrifice.

Apart from the religious usage of Sóleth, we find it baked by Abraham for his honored guests (Gen. 18: 6). It forms part of the daily provision of Solomon (1 K. 5: 2; [4: 22]), among the benefits lavished by Yahweh on Jerusalem is Sóleth, honey and oil (Ez. 16: 13, 19). It must have been rather common among the Jews, as can be inferred from the prediction of Eliseus (2 K. 7: 1, 16, 18). Ecclesiaticus mentions σεμίδαλις (Sóleth) as one of the things necessary to man (34: 31).

15. It would be wrong to conclude that because Sóleth was preferred to Qémaḥ, it was always made of wheat, while Qémaḥ would have been made of barley. It is true that we find wheat, Sóleth mentioned in Ex. 29: 2, and barley, Qémaḥ in Num. 5: 15, but it does not follow that the one was always made of wheat and the other of barley. In fact, we have positive Biblical proof to show that Sóleth was also made of barley. In Lev. 33: 10 ff., we read that a sheaf of the new harvest was brought in as a first fruit offering; the grain was ground and Sóleth made out it. Now at this season of the year, wheat is not ripe, and the sheaf is a sheaf of barley; this ceremony takes place on the day after the Sabbath of the Paschal week (or second day of the Paschal celebration).[42] Sóleth is made of barley [43] by sifting the flour through thirteen sieves.[44] This is the Mishnic method of obtaining Sóleth, and we have every reason to think that the difference between the two kinds of flour consisted not in the material used but in the degree of fineness.

16. We may now form some idea of the bread used by Christ at the Last Supper. One thing is certain, viz. that it was

[41] See above, § 11.

[42] See lower down, § 17.

[43] See Maimonides, *Mishneh Torah, Hilkoth Tamidin u-Mosaphin*, VII, 10 ff.; Saalschütz, *das Mosäische Recht*, 416 f.

[44] Menaḥoth, VI, 6-7; X, 3.

unleavened. During the Pasch no leaven was allowed, nor could it be kept in the house.[45] The Feast itself was called the Feast of Unleavened Bread.[46] Leaven was prohibited not merely as a memorial of the flight from Egypt when the Hebrews had no time to allow leaven to work;[47] but also because leaven was supposed to be a source of corruption. Unleavened bread is always prescribed in the various offerings,[48] except for the Feast of Pentecost, Lev. 23: 17, and for sacrifices of thanksgiving,[49] which were not offered on the altar. This view of leaven was also common in the ancient world. Plutarch,[50] has the following: "Leaven is itself the offspring of corruption and corrupts the mass of the dough with which it has been mixed".[51]

17. Apart from the fact that the bread used by Christ at the Last Supper was unleavened, it would be difficult on purely historical grounds to determine the material out of which it was made. Nowadays the Jews use small wheaten round cakes during the entire Feast; and we have recently read in the newspapers that they have sent a petition to the government asking that they be allowed pure wheat bread for the Passover. This practice, however, does not seem to have been a law at the time of Christ. Mishnah Pesahim (II, 5) seems to allow bread made out of any one of the five cereals, provided

[45] Ex. 12: 15, 18-20; 34: 18; Lev. 23: 6, etc.

[46] Ex. 23: 15. Cf. Luke 22: 1; Mark 12: 1; Acts 12: 3, etc.

[47] Ex. 12: 39; Deut. 16: 3.

[48] See passages referred to under Soleth, § 14.

[49] Lev. 7: 13; Amos 4: 5.

[50] *Quaest. Rom.*, 109.

[51] Cf. also Aulu Gellius, X, xv, 19. From the fact that leaven was forbidden during Paschal week, some modern writers argue that the wine used at the Last Supper must have been unfermented, since leaven and ferment are essentially the same. This shows the danger of dealing with historical problems merely from the logical point of view. Leaven and ferment may be identical, but the Jews knew no more of that identity than do the great majority of our own people. The prohibition of leavened food no more implied the prohibition of fermented wine, than now the prohibition of fermented wine implies the prohibition of fermented bread. The Jews, in fact, were so far from identifying the two processes that Maimonides, the greatest authority on Jewish Law, speaking of the leavened food forbidden during Paschal week applies the rule only to food made out of one of the five cereals. Even this is not forbidden, if kneaded with fruit-liquor, milk, wine, oil, etc., although the dough should rise; because, he says, these ingredients produce acidity, but not real fermentation. To have real fermentation, the kneading must be done with water. (Maimonides, *Mishneh Torah Hilkoth Hames u-Massa*, V, 1, 2.)

it be unleavened. We have even strong reasons to think that at least after the second day of the Feast, unleavened barley bread was extensively used. Leviticus (23: 10 ff.) prescribes that the sheaf (of barley) was to be offered on the morrow after the Sabbath. The official interpretation of the passage at the time of Christ was that here Sabbath does not mean the last day of the week but the great holiday or first day of the Pasch, when work was prohibited almost as on the regular Sabbath. In fact the LXX has translated the passage ἐπαύριον τῆς πρώτης, "the morrow of the first day".[52] After the offering of the barley, Sóleth, bread, parched grains, green ears, etc. of the new crop (i. e. barley) were exposed for sale in the streets, and of course must have been eaten during the rest of the Festival.[53]

18. Thus it was during the days following the offering of the first fruits of the new crop, i. e. on the 16th of Nisan and subsequent days. But what about the great Paschal meal occurring on the evening of the 14th? Should we assume that the people, realizing the nearness of the new barley crop, would consume the old supply of barley in preference to wheat the harvest of which was still three or four weeks distant? Besides, supposing the people to have done so, did Christ do the same? Did He intend to hint at the kind of bread he would use in the institution of the Blessed Eucharist, when he chose barley to work the miracle of the multiplication of the loaves, a miracle which introduced the promise of the Sacrament?[54] To all these questions there is no direct evidence to supply an answer. We may venture, however, a few remarks which will help us to a solution of the doubt at least partially. The fact that there is no positive enactment ordering the Jews to use wheat bread during the entire Passover tends to show that the present ritual has grown out of a common practice which in the course of time has acquired the force of Law. Nor is there anything to surprise us in that. Barley, both in and out of Palestine, is comparatively despised as a human food, and is

[52] Cf. Josephus, Antiq., III, x, 5. See the discussion of this point in Kitto-Alexander, *Cyclopedia*, Pentecost, III, 463 ff.

[53] Cf. Menahoth, X, 2-5; Maimonides, *Mishneh Torah, Hilkoth Tamidin u-Mosaphin*, VII, 4 ff.

[54] Cf. John 6:9, 26, 48 ff.

certainly considered as inferior to wheat. It is, I believe, a universal tendency to use the best available food on certain more solemn occasions. We know that to-day many peoples who eat rye bread usually, would not think a feast properly observed, unless wheat bread was served. Now the Pasch was the greatest festival of the Jewish calendar; an occasion when thousands and hundreds of thousands would repair to Jerusalem to offer the Paschal sacrifice and eat the Paschal meal. It is therefore natural to suppose that all those who could afford it would eat unleavened wheaten bread as the Jews do to-day, although we have no difficulty in granting that many of the poorer classes had to be content with barley, or with a mixed flour.

19. That particular Pasch meant still more for Jesus than it did for the Jews. It was to be the last that He was to pass on earth, and the Paschal meal, besides being the one in which the Blessed Eucharist was to be instituted, was to be a farewell meal. It is therefore natural to suppose that the little band that gathered round the Master used the better bread. Finally we should remember that on that occasion the Lord was the guest of some unnamed friend, in whose house the Apostles were to prepare the Paschal Supper.[55] We feel that the general solemnity of the Pasch, the special sanctity of the occasion, and the dignity of the Lord Himself, must have prompted both the host and the Apostles to put forward the best that was at hand. Consequently we have every reason to believe that wheat bread was used at the Last Supper.

20. Some have tried to prove that the bread of the Last Supper was wheat bread from the fact that the Evangelists in reporting the words of Jesus use ἄρτος. Now, they say, ἄρτος unless otherwise qualified, always means wheat bread. Besides, in classical Greek, barley bread is μᾶζα, while ἄρτος, is regularly used for wheat bread. On examination, the argument is not as strong as its advocates believe. It is true that in classical Greek ἄρτος is generally—not necessarily—wheat bread, and that μᾶζα is barley bread; it is true also that in the Bible we find bread or loaves of barley expressly mentioned;[56]

[55] Luke 22:10 ff.; Mat. 26:17 ff.; Mark 14:13 ff.

[56] Jud. 7:13; 2 K. 4:42; John 6:9.

but that the Bible always does so is a mere assumption. The truth is that in the Bible, ἄρτος translates the Hebrew Léḥem, which is used for any kind of bread. The words of the Last Supper [57] were spoken in Hebrew or Aramaic, and here too ἄρτος is the translation of the Hebrew Léḥem or of its equivalent Aramaic Laḥma. Through the entire Greek Bible, μᾶζα, technical term for barley bread, occurs but once, Dan. 14:26, although Aquila uses it also in Habakuk, 2:11. Yet we know that barley bread was common among the Hebrews, so that ἄρτος must have also designated it; more particularly ἄρτος must have included barley bread in such passages as Ex. 23:25; Lev. 26:5; Jud. 8:5 ff.; Ruth 2:14, in conjunction with 1:22; 2 Sam. 3:35; 2 K. 6:22, etc. Besides, we know positively that ἄρτος does occur for barley bread, as v. g. Lev. 28:14,[58] John 6:26, in conjunction with 6:9.[59]

It is our conviction that the Lord used wheat bread at the Last Supper, but not because He used the word ἄρτος to designate it.

21. In the preceding pages we have considered merely the Biblical evidence. But it must be more than a mere coincidence that all Churches and all Christian writers insist on wheat as the proper material for the Eucharistic bread. Not only the Latin Church, but all other rites, Byzantine, Coptic, Jacobite, Nestorian, likewise use wheat. We note that the Nestorians and the Syrian Jacobites add a little salt and oil to the dough.[60] Strictly speaking, it is true, such a universal practice might have arisen from a sense of the dignity of the Sacrament, for which the best had to be provided. There are, or rather there have been, theologians who considered any kind of bread as valid, although illicit, matter of the Eucharist, v. g. Cajetan,[61] Biel,[62] Alanus,[63] etc. Now it is universally held that only wheat, and its varieties, can validly be used.

[57] Mat. 26:26; Mark 14:22; Luke 22:19; 1 Cor. 11:24.

[58] See above, § 15.

[59] Cf. also vv. 31 ff.

[60] See Renaudot, *Liturgiarum Orientalium Collectio*, I, 172 ff.

[61] The opinion of Cajetan is often quoted by theologians, but we have not found it in our edition of his works, at the place referred to, viz. *De Celebratione Missae*, Cap. I.

[62] *Sacrosancti Canonis Missae Expositio*, Ed. Venice, 1578, fol. 49b.

[63] *Liber de Eucharistia*, Cap. XI.

Barley, notably, is excluded. As far as we know, all ecclesiastical documents teach or suppose the same view. However, it is not our purpose to treat of the subject from a theological point of view. We leave this phase to more expert hands.

The various conclusions which we have reached in the course of the article may be briefly summed up as follows: The Hebrew Léḥem was made of cereals, designated generically as Dagan, Bar, or Shéber (§§ 1-5). Wheat, barley, millet, and spelt are specifically mentioned; but the latter two must have been rarely used, and barley was used mostly by the poor or when wheat could not be secured (§§ 6-12). On certain feasts, an effort seems to have been made to have pure wheat bread, as the present practice of the Jews during the Passover week shows (§ 17). Although some of the reasons adduced to prove that Christ used wheaten bread at the Last Supper lack foundation, yet it is highly probable, on purely historical ground, that He did so. The final decision, however, belongs to the Church and here as elsewhere theology will complete the evidence furnished us by history.

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THE PRIEST AND LIFE INSURANCE.

IT is a well known fact that most of our priests come from the middle class. Young men blessed with a superfluity of this world's goods usually do not aspire to the priesthood. As a result, the Church is forced to look to the middle class for her recruits; there she finds her vocations; there she finds the material of her future priests. This being the case, most of our young men have at the completion of their seminary course contracted some personal debts. The material and social preparation that accompanies the celebration of a first Mass entails additional expenses.

Here precisely lies a great danger to the newly ordained priest. It is a difficult task for him to begin his missionary career with the constant thought that he is in arrears; that he has already derived the benefits of the money spent; that he must save for things he has already used. As a result, there is serious danger that this initial setback will gradually work

itself into a habit with the young priest. He will unconsciously become accustomed to living in arrears; what is worse, there is a possibility of his being contented to remain in such a position. An insurance policy is, as experience has shown, the best possible means to offset this tendency in the young priest. It will immediately relieve his mind of all future useless worry, because the payment of his debts is assured. It will enable him to begin his priestly career with a substantial asset instead of an impending liability. In view of the small effort entailed in procuring this protection a priest ought to take out an insurance policy before the day of his ordination or very soon after. He owes this in a way to his parents who have expended thousands of dollars on his education.

Nor is it a wise policy to wait until he is ordained. People generally insure that which has value. A man owning a house would not go without fire insurance. There is hardly a farmer who does not carry some hail, tornado, cyclone, storm, and wind insurance. Why then run a risk with life? Life insurance is the most important of all. A man can always purchase any other kind of insurance, but he must be in good health to buy life insurance. Experience has abundantly shown that delays in this matter are often dangerous. Thus, two hundred out of every one thousand applicants for insurance in the old-line companies are rejected because of physical unfitness. It is a well known fact that twelve years of study have wrought havoc with many a young man's constitution. The indoor life necessitated by his vocation often renders him unfit as a subject for insurance.

Fear of the additional burden of carrying a life insurance policy should not prevent a young man even in his college years from safeguarding himself against the two things which we all must meet, viz. death and expenses. The short term policy, say of five or ten years, at the cost of nine dollars a year, would take care of the period spent in study. True, the present war has made such term policies impossible. The old-line companies will for the moment not insure the life of a man within the draft age under that plan. But there are many fraternal insurance societies which are willing to carry such a risk. A term policy, even though it be only of one or two thousand dollars, will prove to be a great source of security to both the student and his parents.

A further inducement for the young man to take out an insurance policy as soon as possible is the fact that the premiums advance with age. At age 25 an endowment policy would cost $48; at 40 the same policy will cost $53. Hence the newly ordained priest should not postpone application for insurance. Even though he has not "gotten around yet", any insurance agent will bring him around by taking his promissory note as payment for the first premium. The young priest will at least have the satisfaction of knowing that he is protected. The payment of his possible debts is assured.

The element of justice, however, is not the only issue to be considered in an insurance policy. It is a good thing for every priest, be he rich or poor, to know how to save and to practise thrift. An insurance policy will from time to time bring this cardinal virtue concretely before his eyes. The mere fact of laying aside a fixed sum yearly will react on the character of the priest. His yearly premium, be it never so small, has at least one effect, viz. that of teaching him self-restraint.

We all know that from the very frequency of the intercourse in things spiritual human nature is apt, even in the priest, to make his ministry a matter of routine. Once that stage has been reached, the unwary priest is liable to turn his mind to the world and its vanities. Among other things not directly connected with his holy office he will endeavor to better his financial status. Lacking a knowledge of the fundamental principles of a business transaction, such a priest is apt to fail miserably in his first attempt to better himself financially. It is becoming a well known fact that priests are the "easiest to work" into a proposition. Experience has shown this to be true. Preferred stock (a nice word) in such and such a concern has been sold to many a priest, whereas in point of fact he was simply buying watered stock.

Insurance will teach the priest a fundamental lesson, viz. that money is made slowly and with labor; that any business which promises extraordinary and sudden returns is a risk. A priest investing in an insurance policy is assured of one thing—the stability of his investment, a stability guaranteed by the government. The old days of the insurance "gag" are gone, never to return. Both Federal and State laws have

been enacted to safeguard the interests of the policy holders. We no longer read of insurance companies going to the wall. Annual reports of the business transactions, of assets and liabilities, must be filed with the insurance commissioner of each of the states in which these companies do business. The consequence is that within the last twenty-five years insurance companies have made it a point to make the interests of the policy holders their primary issue. With scientific accuracy the profession of the lawyer, of the mathematician, of the doctor of medicine, of the financier, and of the economist have contributed their best efforts to place the art of life underwriting upon a sound and mutual basis. Their efforts in this regard are being repaid to such an extent that the clear-cut and far-sighted business men of our country have attested their confidence in these companies by a cash payment of premiums exceeding one hundred million dollars annually.

Nor is this movement confined to the United States. The following table taken from the *Eastern Underwriter*, of 24 August, 1917, will go to show the large amount of life insurance in force in six of the great nations of the world.

	Population	Life Insurance in Force	Per Capita
United States	101,577,000	$31,155,603,975	$307.00
Great Britain	47,000,000	5,870,212,000	125.00
Germany	68,000,000	2,350,000,000	34.00
France	40,000,000	762,300,000	19.00
Japan	55,000,000	270,000,000	5.00
Russia	175,000,000	400,000,000	2.50

From this it will be seen that the United States leads the other five great nations by over $21,000,000,000, a sum that exceeds by a large margin all the other nations on the earth combined. This tremendous growth is no doubt due to the fact that people are beginning to realize the safety of such an investment. Within the last twenty-five years only one old-line company has failed in this country. Had its entire assets been lost, such a loss would not have exceeded one-seventh of one per cent of the assets of the then remaining companies. Such a record of safety and perpetuity can well challenge all other classes of financial concerns the world over.

There is another element to be considered in life insurance and that is the importance of ready cash, be this for some unexpected event (such as sickness) or for an estate (taxes, mortgage). Far-sighted and astute business men make it a point while in health to have a sufficient amount of ready cash available in the event of their death; this for a twofold reason, viz. not to embarrass their families, and secondly not to jeopardize their estates. Experience has often shown an estate to shrink in value because of a forced sale to raise sufficient means to administer the estate and take care of the family temporarily.

There is a simple way to provide for such contingencies. Take out an insurance policy and you will have (1) an investment, (2) a protection for your other investments, (3) ready cash. Should you be in need of ready cash, the company will lend you money up to the amount you deposited and at the same time keep up your insurance in full force. Should circumstances demand a larger amount of ready cash, any bank will take your policy as collateral to the full amount, provided you make its director the temporary beneficiary. On the other hand, you always have the privilege of cancelling your policy, i. e. of making a cash settlement, in which you will receive the whole amount paid in, minus a deduction for the risk taken while the policy was in force. Should you find it impossible to continue payment of your premiums, you may settle with the company on a paid-up basis, i. e. such and such a sum will be paid to you at the end of your life (in the case of a life policy) or at date of maturity (in the case of an endowment or twenty year payment). How honest insurance companies have become in recent years, may be seen by the fact that all will extend to you upon neglect of payment of premium an automatic extended insurance of the full amount for such a number of years as corresponds to the amount paid in. In a word, a good insurance policy has all the advantages of a private safe, of an investment, and of a bank account. It is to the priest a solid defence put up against the distress due to sickness, debts, old age, financial mistakes, and certain death.

Some priests may say: " Providence and the Church will take care of me when I am old ". To be sure, every diocese has its clerical fund. It is one of Ockam's unessential " entia ".

And, we might be pardoned for asking, are such funds ever adequate? It is safe to say that not one priest in a hundred who has received anything from such a fund is completely satisfied. Such a fund makes a valuable supplement, but it is only a supplement.

It is true that Providence will take care of you; but it is equally true that Providence helps those that help themselves. The best way for clergymen to help themselves is by means of an insurance policy. It seems to be the investment especially designed to meet their peculiar wants. It is a fortune in a day, if death comes; and a fortune for old age if death delays. For the priest it is the most satisfactory, the surest, and the most independent form of beneficence to be had. By employing the means which this sort of investment places at his disposal a priest will be employing the means best calculated to the end—of an independent and happy, and happy because independent, old age.

Some may be opposed to this system because they think it difficult to meet their yearly premium. These are they that need insurance most. Paying out an annual premium on a five, ten, or twenty thousand dollar policy will at times be a burden, no doubt. But the burden can be considerably alleviated by adopting an easy method of preparing for premium payments. Business men who insure the lives of their employes simplify the matter by dividing the annual premium into twelve equal amounts and then depositing these amounts monthly in an insurance-reserve-checking account. Others find it more convenient to make out interest-bearing certificates of deposit. Why should the priest not adopt a similar plan? Let him carry at his respective bank a separate "life insurance savings account" and deposit a definite sum into that account each time he draws his salary. In this way his obligation to meet his yearly premium will become much easier. Above all, the money will be there when payment falls due.

The Bank Account versus Insurance.

It may be asked from the investment standpoint whether it would not be better to place these yearly premiums in a bank and improve them at 4% compound interest? The question

is pertinent. It should, however, be remembered that both have a separate function to perform. They are not similar. Let us make a fair comparison of the two investments. The result will bring out clearly the advantage of the investment in life insurance over bank deposits during a consecutive number of years which are ordinarily the critical ones of a priest's career:

LIFE—$1,000—AGE 35.—ANNUAL PREMIUM $27.41.

During Year.	Should Death Occur. Estate in Bank Deposits at 4% Int.	Estate in the Insurance Co.	Saving in the Insurance Co.
1	$28.51	$1,000.00	$971.49
2	58.16	1,017.05	958.89
3	88.97	1,029.32	940.35
4	121.04	1,041.94	920.90
5	154.40	1,054.92	900.52
6	189.07	1,068.28	879.21
7	225.15	1,082.03	856.88
8	262.67	1,096.18	833.51
9	301.67	1,110.70	809.03
10	342.24	1,125.63	783.39
11	384.45	1,141.05	756.60
12	428.34	1,156.89	728.55
13	473.97	1,173.13	699.16
14	521.45	1,189.90	668.45
15	570.81	1,207.11	636.30
16	622.15	1,224.85	602.70
17	675.52	1,243.09	567.57
18	731.05	1,261.96	530.91
19	788.80	1,281.48	492.68
20	848.86	1,301.66	452.80
21	911.33	1,322.37	411.04
22	976.29	1,343.74	367.45
23	1,043.86	1,365.89	322.03
24	1,114.11	1,388.71	274.60
25	1,187.18	1,412.18	225.00
26	1,263.16	1,436.31	173.15
27	1,342.21	1,461.26	119.05
28	1,424.38	1,487.04	62.66
29	1,509.88	1,513.47	3.59

The figures speak for themselves. The man who has already attained his thirty-fifth year cannot reasonably expect to live longer than thirty-one more. Can a priest afford to wait twenty-nine years to create an estate? Should he die in the first year, his estate would be $971.49 short under the bank plan as compared with life insurance. Not until the thirtieth year, provided he lives that long, has he done as well for his interests. And what certainty has a priest that he will reach the age of sixty-five? What will be handed to his creditors (if he has any) should he die at thirty-six—$28.51 or $1,000?

The comparison stands nearly as well in the case of a twenty-year endowment bond.

20-YEAR ENDOWMENT—$1,000—AGE 35.

Annual premium $50.90.

The Estate in Bank Deposits at 4% Int. in 20th yr.	The Estate in the Insurance Co. in 20th yr.	The Saving in the Bank in 20th yr.	The Net Cost of Insur. per year
$1,576.63	$1,313.50	$263.13	$13.11

What assurance has the priest that he will outlive his twenty years to collect this extra gain? Furthermore, will he at all times be so faithful in depositing his yearly quota of $50.90 in a bank? Will it always be $50.90? The loss entailed in the insurance company is offset by the protection offered to the priest during these twenty years, a protection which is worth more than double the gain in the bank account. Divide $263.13 (gain in the bank) by twenty, and we have $13.11, the cost of protection per year. Where can protection be bought any cheaper?

ALTRUISTIC MOTIVES FOR LIFE INSURANCE.

We have seen some of the personal reasons why a priest should carry life insurance. A consideration of a few altruistic motives for his doing so will not be amiss. The amount a priest should carry depends largely on what he intends to do with his money. Ordinarily, a priest ought not carry too high a policy on the life or twenty-payment plan. It is unbecoming for Father Jones to die leaving an insurance policy of

$50,000 to his relatives. How often do the relatives of the good man soon after his death contest his will in their greed to grasp as much as possible of his savings? A little moderation regarding the amount a priest should carry will obviate all difficulties and dangers on this score.

A priest could not interest himself in a more laudable work than that to which he has already consecrated his life. How many vocations to the holy priesthood are lost each year because of lack of funds to give the individual his necessary education? We often boast of our 18,000,000 Catholics. Out of this vast number there are only 6,200 studying for the priesthood to-day. What a disgrace to the Church! The proportion of clerical students to the Catholic population of this country is enough to make us tremble for the future of the Church in the United States. Vocations are not lacking, it is true, but the means are. These means would be had if those who draw up their insurance policies were not altogether unmindful of the Gospel which they preach and of the debt which they owe to it. If each of our 19,972 priests would sign over a mere $1,000 policy to a clerical education fund, what a grand total that would be—$19,972,000.00! Nearly twenty million! Such a trust fund would more than take care of all the vocations in the country at present. In other words, there would be twice as many studying for the priesthood to-day. Food for thought! Our boys could then enjoy their summer vacations instead of working at a thousand and one different trades to scrape up enough money to pull them shabbily through. Besides educating priests for our home missions, we could prepare a goodly quota for the foreign missions. A few thousand dollars, the legacy of a few clergymen, would have the worth of as many millions in the great harvests of China and India.

A recent step in this direction was made by Dr. Purcell of the Cathedral College of Chicago. At a meeting of the alumni he launched a campaign to accumulate a trust fund of $50,000 to be spent in educating young men for the priesthood. His appeal was listened to with interest. He showed how a small annual outlay made by each member would in thirty years time equal the sum now required for the education of the future priests of that great diocese. The members became en-

thusiastic over the plan and subsequently each one signed up for a life-insurance policy of $3,000 payable to the Catholic Bishop of Chicago for the benefit of the Quigley Preparative Seminary. The Alumni Association had but seventeen members; nevertheless the face value of their seventeen policies amounted to $51,000. To help to swell the amount the Rector of the college and Mr. A. Dooley, a friend and supporter of the college, took out a similar amount, thus bringing the total trust fund to $57,000. Before these policies mature, the fund will have increased to $75,000 or more. Were every alumnus of our 85 seminaries to do the same in regard to their respective seminaries, in a very short time there would no longer be a lack of laborers to reap the harvest of souls.

Bequests.

The interests of the Church come before all else. To further them is the primary duty of every priest. Bequests made in insurance policies need not necessarily be restricted to the education of the clergy. The field of Catholic education is large and many are its crying needs. A donation to the Catholic University, to the Catholic Extension Society of America, to the Mission House at Maryknoll, to the establishment of a Catholic daily newspaper, would be welcome at any time and would be assured of good results. Many a priest would gladly make such a bequest, had he the money. Why not provide the means, when the means are so easily provided? Sign up for an insurance policy; time and death will do the rest. Such a method of procedure on the part of the priest might cover many of his faults in the eyes of others. People will gossip; they will always have their quota of stories. If they are informed that at his death the priest left $5,000 to the parish, $5,000 for a scholarship, $5,000 for charitable purposes, they will be inclined to overlook much "because he had loved much".

Various Forms of Insurance.

Ordinarily a priest should not buy a life policy, i. e. one that calls for a yearly premium during the rest of his life. True, the terms stipulated in the life contract are by far the simplest. The benefits offered are attractive; but, its primary

purpose is to furnish protection to the insured, and from this point of view it is the ideal insurance for the married man, whose plain duty it is to safeguard his earning power even after death. Should the married man die, it will be a cash equivalent to his love of family, thrift, and prudence. It will provide food, clothes, education, and comfort to those that survive after his death. To the priest such a policy will also of course be a source of protection during his life, but what good will he have of its face value when he is dead? The material side of man ends with the grave:

Mors sola fatetur quantula sint hominum corpuscula.

But what of the "willed" donations just spoken of? They can be provided for through other policies more beneficial, more convenient to the priest. One such form is the twenty-payment life. It corresponds very closely to the ordinary life policy except that a higher premium is demanded. Payments are made for twenty consecutive years, whereupon the priest receives from the company a paid-up life, i. e. he need not pay any further premiums. His policy is paid for, as far as he is concerned. The company on their part agree to pay the policy's face value at death of the insured. For a priest who intends to will certain sums of money such a policy is the best. It will give him protection during life, will pay the donation in case of death, and free him of his promise at the twentieth payment. The last, the feeling of security, although the most intangible, is likewise not the least important of its benefits. It is important to note in this connexion a very prevalent error. Many a priest thinks he has an endowment insurance bond, whereas in point of fact he has only a twenty-year payment. At your earliest convenience, look over your policy and make sure of what you really have. Insurance companies are honest, of course, but their agents often press their prospects to the limit. The price of an endowment often looks prohibitive; so the agent "talks" twenty payment. Twenty-year endowment and twenty-year payment sound very much alike, yet there is a vast difference between the two. The former is paid twenty years after its issue, i. e. it matures in twenty years for full face value; the latter is paid when you are dead, though the payment of premiums ceases with the twentieth year after its issue.

So far we have been considering life or limited payment life insurance. There are still two other principal forms, viz. term and endowment. Term insurance provides for straight insurance protection during a number of years, say five or ten, at the end of which time the policy may be rewritten to hold good for another five or ten years; but the renewal will be made at an advanced rate. Its main purpose is to take care of current mortality only, and thus may be likened to ordinary fire insurance. Payment of face value is only made when the insured person dies. The contract expires without value at the close of the term.

Endowment insurance (20, 25, 30 year, as the case may be) is a combination of pure endowment (payable only if the insured survives the endowment period) and of term insurance, which, as we have seen, provides the protection element and pays the claim in the event of death occurring during the endowment period. In other words, it is a contract to pay a definite sum of money to the policy holder at the end of a definite number of years. If the person dies before the end of the period specified in his policy, the amount is then payable to the beneficiary named or to his estate. The investment feature offered in such a policy is not as remunerating, not as promising, perhaps, as may be found in other business enterprises. The estate it creates grows slowly; there is not a sudden return on the money invested; the interest earned is possibly not more than 3½%, a fair return considering the fact that many banks pay but three. Still, by the fact that the endowment policy is both a builder and a preserver of fortunes, that it combines life insurance with savings, it is of special service to the young priest whose duty it is to provide for old age.

Most priests have no cause to worry from thirty to fifty. These are on the average the best years of their lives. They have all they need. But the sunshine of life will give way to rainy days; the summer will give place to the winter and then a priest's possessions are not sufficient,

ut captatori moveat fastidia Cosso.

When a priest has passed the fiftieth milestone, he begins to feel the symptoms of approaching dissolution. The time is

now long gone by for making provision for the future. If he has squandered in his youth, he must be content with remaining the humble object of charity for the rest of his days. A matured endowment bond at this critical period has met many a long-standing debt, besides leaving a respectable modicum for future needs.

Features of an endowment bond in practically all companies are: (1) a straight surrender for cash, i. e. get back what you paid in, minus a deduction for past protection; (2) an extended option insurance, i. e. you have already paid sufficient dues for a number of years. The insurance will be discontinued at the end of a period of years either before or at the end of the original endowment period. (3) A paid-up bond terminating at the end of the original endowment period.

A detailed discussion of the various other features of life insurance policies must be left to the agents of the different companies. Competition has made them very involved, though not unintelligible. But what of the principle itself? How is the thing managed?

The Principle of Life Insurance.

The fundamental principle of the science of underwriting is the law of average as applied to mortality and investment. Life insurance is nothing else but a community of interests in which many persons are associated to protect the individual. Since all are exposed, all will of course receive the protection, and all likewise must be prepared to incur some of the risks. It is a very difficult matter to determine the exact number of years a single individual has to live, but the duration of 10,000, 50,000, or 100,000 lives can be ascertained with practical certainty in normal times.

All insurance organizations charging a straight level premium work on three fundamental principles. These three are (1) a mortality table per 100,000 lives or fraction thereof; (2) an assumed safe rate of interest on premiums or dues paid by the policy holders; (3) the necessary expenses to carry on the business side of insurance, usually called "loading".

The table of mortality in use for the last fifty years by nearly all of the American companies is the work of the late eminent actuary Sheppard Homans. It is the result of actual

experience on the lives of the American people. As to the assumed rate of interest, it varies from 3 to 3½%, the stronger companies adopting the more conservative estimate, viz. 3%. Consider this when taking out an insurance policy. The American table of mortality is a list of 100,000 individuals. Starting with the age ten it records the number of persons dying each year until the last man has disappeared with the age 96. The death rate among these 100,000 is 749 in the first year, 746 in the next, etc., decreasing proportionately until the low mark is reached at the age of twenty-nine. From then on the number of those dying increases until the age of seventy-three, when it is 2,505. At this point in the scale there are only 31,243 remaining out of the original 100,000. The proportion between those living and dying is now no longer even; deaths form the ever-increasing percentage until at the close of the ninety-fifth year all of the original 100,000 are dead.

The problem will now be to determine what every individual will have to pay to meet the death claims that will occur in a given year. To exemplify. At the age 35, 81,822 persons out of the original 100,000 are left. They still want to keep up their mutual obligation of paying a $1,000 death claim to each individual. That year 732 will die. Hence it will take $732,000 out of the treasury. The amount each individual would have to pay that year would be $732,000 divided by 81,822 or $8.95. The next year (age 36) the survivors have been reduced to 81,090. During that year 737 die, making another draw on the assets of the company for $737,000, which, divided by 81,090, gives the pro-rated individual share $9.09. The process could be carried on to the last man, who would then be forced to pay the full $1,000 Since he is the only one left, he is the only one to do the paying.

Natural Premium Basis or the Fraternal Method.

This method is employed extensively by the thousand and one assessment and fraternal societies throughout the country. Theoretically it is a safe system of insurance, i. e. the mathematical calculations are entirely sound, but practically this system is ridiculous for the simple reason that the rates become prohibitive with the advance in years. The following is an

illustration of the net natural premium at the different ages, discounted at 3%, since the dues or premiums are paid in the beginning of the year, whereas the death benefits are theoretically paid at the end of the year:

Age	Premiums	Age	Premiums
20	$7.58	70	$60.19
30	8.18	75	91.62
40	9.51	80	140.26
50	13.38	85	228.69
60	25.92	90	441.31
65	38.66	95	970.87

The figures speak for themselves. The average age of the members tells the tale. As long as the members are young, the mortality rate is low and as a natural result the insurance is very cheap. This explains why a member, twenty years ago, paid seventy cents a month on a $1,000 policy. It also explains the great success of many of our local fraternal organizations in the first years of their existence. Hence the boast that they have such and such an amount in the treasury. The initiation of a large number of new members (young men) helps to keep the average rate of mortality within reasonable bounds.

From the nature of the case, however, with time the law of mortality is bound to prevail. Each succeeding year has to meet a larger death percentage. Extra assessments have to be levied on the members to keep things going. This explains why a member to-day pays $2.50 per month instead of the promised seventy cents. The result of such a procedure is natural. The young men began to leave the sinking ship. They either swung over to other fraternal organizations where the dead line had not as yet been reached or sought real protection in an old-line company at a level premium rate.

Let not the reader think that the writer is prejudiced against the fraternal societies or that he is attempting to disparage the great amount of good done by them in the past years. Statistics will prove my point. At the close of the year 1915 the Spectator Co. took an inventory of the financial statements of forty of the leading fraternal organizations in the country. It showed "that sixteen orders expended more than they

received last year, while no less than eighteen reported a loss in membership. These forty orders had at the beginning of the current year (1916) 4,832,113 members whose certificates amounted to the large sum of $6,169,832,656. New members admitted during 1915 numbered 567,924; there were 47,385 deaths reported, and 434,896 certificates terminated by lapse, leaving 85,643 as the net gain in membership for the year. There was a falling-off in new membership of nearly forty thousand, while the gain in members was some seventy thousand less as compared with the preceding year. The loss-paying ability of these orders is strikingly illustrated by deducting the liabilities from the assets, which shows $121,647,026 of surplus assets to protect the more than six billions of insurance carried. From this it appears that the average amount in hand is but $19.72 for each $1,000 the orders are obligated to pay, leaving a tremendous sum to be made up some day out of the pocket reserves all fraternalists are supposed to have".

Deducting the liabilities from assets, we will now show the loss-paying ability or surplus assets per capita held 31 December, 1915, by six of the leading non-Catholic and Catholic fraternals.

Non-Catholic		Catholic Fraternal
$15.29		$36.35
40.29	Assets per	22.61
16.23	$1,000 of	56.94
11.30	insurance in	25.84
19.67	force	105.35
2.31		22.61

The figures clearly show the superiority possessed by the Catholic fraternals. In round numbers it amounts to about fifty per cent. When we compare the per capita surplus asset of our Catholic fraternal organizations with those of old-line companies, this superiority dwindles into insignificance. When old-line companies have on hand assets of $317.57 for each $1.000 of insurance in force, we readily see that there is something radically wrong with the financial calculations of our fraternals. The higher assets explain why the old-line com-

panies did not go to the wall; why they do not call for extra assessments; why they demand a higher annual premium.

Fortunately, however, the fraternal organizations of this country are soon to be placed on a more scientific basis. Under the Mobile Bill and the National Conference Bill all fraternal societies have been allowed time to clean house before full publicity is given to their financial standing. The Bill in its present form is the result of several years of conferences and deliberations on the part of insurance commissioners and fraternal orders. As a consequence of this law many of our fraternal societies have already arranged their affairs so as to approach by gradual steps a condition of technical solvency. Others have done still better. Realizing the still existing possibility of falling below this stage of technical solvency, they have provided sufficient means for a second recuperation.

The level premium basis is the one and only course to safeguard and perpetuate the lives of our Catholic fraternals. They should by all means continue to flourish. The good work they have accomplished in the past justifies their existence in the future. But there is absolutely no justification for a fraternal society not to take the necessary precautions to outlive its organizers and pioneer members. Better have four to five good, strong fraternals, than a thousand weak ones. Still, we can retain the thousand. With the level premium method as a working basis, every city, every country village, every parish could have its own fraternal society. Irrespective of age or the size of such an organization, it could meet all its obligations and provide for all times ample protection to its certificate holders. It is to be hoped that before long all of our fraternal societies will be working on adequate rates.

Level Premium Basis—The Old-line Co. Method.

We have seen how the pocket reserve system of the Fraternalists rendered a stable premium next to impossible. How then does an old-line company manage to maintain the stable premium? First, it ascertains the single premium which for any age is the sum total of the present value of all the natural premiums (dues) from the age of entry to the end of life. The following is an illustration of the net single premiums, American experience 3% at various ages:

NET SINGLE PREMIUMS

Age	Life
25	$356.18
35	419.88
45	504.59
55	609.92
65	723.24

But as it is most inconvenient for each policy holder to pay $356.18 in one lump sum, his payment is distributed at an even level premium for life, or for twenty years in the case where a person has an endowment. The actuary must now look for an equivalent to this single premium ($356.18) in annual payments. For life insurance (ordinary life policy) these annual premiums are found by dividing the net single premium at any age (for instance, 356.18, age 25) by a life annuity for that age. (Annuity is a contract whereby the company, in consideration of a single payment, the amount depending on the age attained, agrees to pay the annuitant an unvarying income annually, semi-annually or monthly from the date of purchase). The net premiums for an endowment bond are obtained in a similar way. The net annual premiums covering whole life and twenty-payment life policies at the several ages, American experience 3% are as follows:

NET ANNUAL PREMIUMS

Life	Age	20-Payment Life
$16.11	25	$24.98
21.08	35	29.85
29.67	45	37.35
45.54	55	50.66
76.11	65	77.68

The system looks complicated, but in point of fact it is very simple. It amounts to this. The person insured pays more than his share during his younger years, so that he may pay less than is necessary when he grows older. In short, the overpayment he makes during the early years creates a reserve fund which will keep the premiums at a level rate in later years, when ordinarily they would have to advance each subsequent year to meet the constantly growing rate of mortality.

This reserve fund takes care of the cash settlements, of the loans made to the policy holders, of the paid-up and extended insurance. All of which goes to make the plan so superior to that of the fraternalists. The net annual premiums increased by a compound interest take care of the current death claims. They likewise keep the reserves at a sufficient level; but they do not provide for the expense of carrying on the business. Hence all companies are forced to a system of loading, i. e. they add another sum to the net level premium. As the mortality element of the premium takes care of the death claims and the loading element of the premiums pays for the expenses, the growth in assets in all mutual companies must come from an increase in the reserve fund. Here precisely lies the advantage in belonging to a mutual or dividend-paying company, for all the savings or profits made in the business go to the policy holders, who are the actual stockholders. The surplus earned is divided up among the policy holders in the form of dividends. These are either paid to them in cash or credited in some manner to their policies. The main sources of this surplus are:

1. When the number of those dying in a given year is less than assumed according to the mortality table.

2. Interest earned in excess of the amount necessary to keep up the reserves.

3. Savings from loadings caused by a less expense in conducting the business of the company.

4. Profits made by the sale of investments on the stock market.

5. The sum total of small surrender charges on insurance lapsed or dropped during the early years.

THE COMPANY TO CHOOSE.

What company should I join? That is a difficult question to determine off-hand. The fundamentals may be given. To begin with, there are two classes of insurance companies: (1) the stock or non-participating, and (2) the mutual or participating company. The terms are self-explanatory. Assuming honest management for both, there is, however, a vast difference between them. In a stock company the final authority are the stockholders. They appoint the officers and di-

rectors, whereas in a mutual company the directors are chosen by the policy holders. True, this election is more or less of a farce, but the question is one of principle if nothing else, viz. whether the company looks to the stockholders or to the policy holders for the last word. A stock company may be compared with an ordinary business corporation, where the predominating percentage of shares is owned by a stockholder. The primary reason for this man being in the business is to get returns on his money. Hence the greater the amount he puts into that stock, the greater will be his control. The more he gains, the more will the policy holders lose. He becomes enriched at the expense of the policy holders, who must produce the desired returns. The stock company therefore from the very start plays to the tune of the "big man" whose money they are using. His wish must be respected. He is in control of the business transactions. The management cannot get along without him, but he can at any time sever his connexion with the company by withdrawing his capital.

Of course, the control of such a stock company is never in the hands of one individual. The amount of stock is usually too large to be handled by one man. What generally happens is this. A number of business men contribute a certain sum of money to form a paid-in capital. That then will serve as a foundation upon which to float a subsequent stock of one or two million dollars. To exemplify more fully, let us take a concrete case. A certain company, recently incorporated under the laws of Illinois, has a paid-in capital of $700,000. The directors are understood to be empowered to increase the capital at their discretion to not exceeding one million dollars. According to Best's report, the "Company is controlled by the stockholders, and all profits belong to them. They received the first dividend in 1913, the rate being 10%; and a dividend amounting to $87,500 (12½%) was paid during 1914. In 1915 none was paid, but 15% was paid in January 1916." While the stock company in a sense supplies protection to the policy holders, from other points of view it is a burden, because the dividends to stockholders apparently exceed the rate of interest earned on the stock as an investment asset.

Nor is this the only bad feature of a stock company. When

a man invests money in a corporation, he does so primarily because he expects to realize big returns on his capital. Should his hopes not be fulfilled, he will in a very short time withdraw his money and place it in a more remunerative business. As a consequence, the shares that he formerly held are thrown open to the public to be bought at any price at which the market fixes them. Those who pay most for these stocks, expect the biggest returns, but the bigger the returns, the less will the policy holder get.

From what has been said, the reader has already concluded that the mutual system is the better of the two. In a mutual company the benefits bestowed upon the "privileged" few in a stock company are extended to each member. They all become stockholders to the amount they carry in their policies. They all do the "talking". They elect the officers and see to it that the management is honest. They need never fear that part of themselves will be sold to-morrow, or that a new boss has arrived this morning.

The present war is being waged to safeguard the principles of democracy. But the interests of democracy were thought of long before the war started. The principles for the attainment of which the great nations profess to be fighting were adopted and applied many, many years ago by the mutual insurance companies. And as the principles of democracy are expected to triumph ultimately in the present conflict, it is not unreasonable to say that the principles of the mutual will triumph over those of the stock company. It is only a case of honesty being the best policy.

There are many mutual companies. Which of them is the best? Here, of course, we cannot speak definitely. Let each priest decide that for himself. Should he be unable to do so, let him speak to the agents of the various companies. The competition will be entertaining, if nothing else. It will bring out the good features of the one and the bad features of the other; it will inform him of the advantages and disadvantages of all and sundry. After the storm, let the priest investigate at leisure the merits of the different applicants and after a judicious inquiry choose that one which appeals to him as the best fitted for his convenience and make no delay in signing up accordingly—"quam minimum credula postero".

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GREGORIAN CHANT, THE CHURCH'S OWN MUSIC.

WHATEVER is true, beautiful, and good, Holy Church has always appropriated to herself and enlisted in her cause. Among the arts there are two that became as it were a part of her, architecture and music. Music in a very special way lent itself to enhance the beauty of her services. Shall this noble art be regarded as a pagan or Christian art? It is true, the art of music was used in pagan worship; but should we not regard this as a desecration of a holy thing? Is not music the language in which the angels speak? Is the Christian ideal of music less noble than the pagan? No, for the great truths of the Catholic Church, expressed in sacred chants, excite in her children holy dispositions and a desire to partake of the spiritual treasures of which she is the depository. The soul of man is brought nearer to God and holy things through the sacred canticles and divine harmonies. To regard music in this light is worthy both of the Church and of the divine art. The life of Holy Church is in her liturgy, and this liturgy is for the most part derived from Holy Writ. There is nothing needed to make the liturgy of the Church more sublime than it is. It is sufficient of itself to dispense with all ornament. Yet in her enthusiasm the Church, like the heavenly choirs of Angels, gives vent to her feelings by means of sweet harmony.

Moreover, the Church is here on earth to continue the work of her Divine Founder, namely, the salvation of souls. Therefore she makes use of every means at her disposal to accomplish this end. As in architecture and painting she appeals to the senses of man to bring him nearer to God, so she appeals to his senses through music, the subtlest and most spiritual of all the arts. The senses are primarily appealed to, through music, but it is the soul that finally feels its mysterious influence, so that what merely affects the senses as something beautiful, affects the soul in a spiritual way, directing her upward and onward to the Infinite Good. Mere spoken language was never intended to impress the soul with the true meaning of life. The truths of our holy religion are too deep, and too far-reaching, for the mere spoken word. It requires the language of the angels, the divine art, to give adequate

expression to those truths which the rays of language are too feeble to reach. We may object that music does not express these truths as definitely as the spoken word. We cannot reason from this that music is less exact. It is not as precise because of the vastness of its meaning, which cannot be expressed in words, and which the soul alone is able to grasp. Music reveals to us that which lies behind the meaning of the spoken word.

It is natural, then, that the Church should teach her truths by means of the divine art. She must sing. But the question is, where is she to get a musical system which is worthy of so high and sublime a mission? In the first ages of the Church, what music did she make use of to bring home the divine truths to man? In Apostolic times, two civilizations, the Hebrew and the Græco-Roman, were hers, to bring to the light of the true faith. We therefore find two forms of art corresponding to the Jewish and pagan culture. As her wisdom through the ages has prompted her to adopt what best suited her ends, the Church at this early period borrowed from each that which she considered would suit her purpose. We owe our form of Psalmody to the Hebrew Liturgy, the sublime outpourings of the soul of the prophet David. The Church added her own songs to this, the elements of these songs being derived from Græco-Roman sources. Her earliest chants were built upon the scales and modes of the ancient Greeks. She could not use the pagan songs, as they did not suit her high and lofty purpose, but she did make use of the musical system upon which these songs were written. Therefore the roots of Church music lie in the East. The early history of the music in the Church has run parallel with the Liturgy, as the Liturgy was generally expressed by means of musical form, and this was modeled after the Jewish customs.

Church music in contradistinction to secular music has its own characteristics, as it has its particular aim. We cannot and we must not confound it with modern music, and judge it by the same standards, as it is an entirely different art, having a different aim. Only he will be rewarded who lays aside prejudices of all kinds, by coming into the possession of the knowledge of a most sublime art, and appreciating all that it offers of exquisite melody and devotional calm. To him who

seriously studies the sublime chant of the Church it is a revelation. He is led into a new world, his ideas become enlarged, and he discovers riches that he never before dreamt of, although he may have delved into the beauties of the music of a Palestrina, a Bach, or a Beethoven. The ancient melodies of the Church were not intended merely to rouse pious thoughts and feelings, as is our so-called modern church music; but their aim was to teach, to express the great truths of religion, to raise the heart and the mind to God by acts of faith, hope, love, and praise. It always appears in connexion with words, so that the words and music together may bring home the truth intended with all the force and meaning the particular truth contains. Such was the aim and object of the music of the early Church; such is the aim and object of the music of the Church to-day.

The pious practice of singing the praises of God in temples is as old as the human race itself. Little need be said here by way of recommendation of this practice. While we view with admiration the sublimity, the holiness, the beauty, and the sanctity of the Church's own music, are we not surprised and provoked at the unholy neglect of its cultivation by those who should be its promoters? Do we not observe that those whom nature has endowed with the power and the talent to make the chant known and loved, regard it as something bequeathed to us by the Dark Ages, and therefore beneath their notice? We find those who should be its supporters, despising it, and applying to it such epithets as, barbarous, grotesque, unharmonious, not rhythmical. There may be a reason for this contempt and this scorn, but the reason cannot possibly exist on account of the chant itself, but in the mutilated and miserable rendition of it. Beautiful as it is, who can say in the long ages that have elapsed, what may have been lost? Are we absolutely certain that nothing has been substituted? We are loth to admit either. But granting that such is the case, are not the melodies devout and the harmonies most elegant? Do we not find undreamt-of beauties each time we hear it rendered well?

Plain Song, or, as it was afterward called, Gregorian Chant, is the earliest form of Christian church music. It is that great system of ecclesiastical melody which the early Church formu-

lated, and retained in later ages as its official music. From its name, it was a plain, natural, unaffected chant lacking accent, modulation or accompaniment and sung only in unison. It was adopted by the Church for use in her most solemn functions, her most holy acts of Christian worship. Based on the Oriental and Grecian system of scales, it had four keys, called Authentic Modes, to which were added later four more, called Plagal Modes. These modes in the Greek system were called Dorian, Phrygian, Lydian, and Mixolydian. They are merely different presentations in the regular order of the notes of the C-major scale, first with D as the tonic note, then with E, etc. They lack that very natural sentiment of the leading tone or seventh note, which is common to each of our modern scales. In these modes, Plain Song was written for Introits, Graduals, Psalms, and other offices of the early Church. As a system, we may say that Plain Song is the accumulation of all the musical knowledge and practice of those many centuries usually accounted great by students of history.

The peculiar and characteristic solemnity of Gregorian Chant makes it a most appropriate form of sacred music for the solemn worship of the Church which the musicians and composers of to-day could study with advantage. It receives its name Gregorian from the fact that St. Gregory the Great in the seventh century collected and codified the plain chant then existing, and contributed much of his own compositions to it. Some centuries before, it was known as Ambrosian Chant, receiving its name from St. Ambrose, Bishop of Milan. In his time, a single chorister did the intoning and a full chorus responded. This laid the foundation of our antiphonal singing, in which two choruses were used, one for the intonation and the other for the response. The character of the music and this peculiar rendition were most dignified and grave, and possessed all the characteristics of good church music in a pre-eminent degree. The Church has developed this her music, and providentially so, for she seems to have been inspired and divinely assisted, since no other form of music is so well adapted to her liturgy and to the celebration of the Divine Mysteries. It exactly expresses the sentiments she wishes to instill into the hearts of her faithful children during the penitential, joyful, and glorious seasons of the ecclesiastical year.

Various causes combined during the Middle Ages to bring Plain Chant into disrepute. Popular songs crept into it in one way or another, and it declined in a measure, its sacred character suffering violence. Pope Marcellus II, ever solicitous for the preservation of the church chant, appointed that prince of church music, Palestrina, to purge Gregorian music of its spurious interpolations and corruptions, and to bring it back to its pristine purity. The musicians of the Renascence period also played havoc with the delicate structure of the chant that had survived the so-called Dark Ages. The Medicean edition of the so-called modernized or reformed Gregorian Chant appeared in 1614. The Holy See officially recognized it, and from that time on, almost to the present, the decline of Gregorian music was very rapid. All beauty and interest in it were crushed out. In its corrupted form it was held up to the ridicule and to the contempt of posterity, until the pontificate of Pius X, who made most earnest efforts to bring it back again to its former glory. To-day, thanks to the saintly Pontiff and to the good Benedictine monks of Solesmes, the true Gregorian tradition has been restored, and we are able once more to hear the sublime chant of the Church in all its purity and beauty.

To the lover of good music, Gregorian Chant should have preference over all other church music. It should be regarded as the guide and the model for music that pretends to be ecclesiastical. The name "ecclesiastical" cannot be applied to any church music which does not resemble the Gregorian Choral, either in the mode of expression, rhythm, melody, or construction. From a musical, not to say, religious point of view, it would be an irreparable loss to posterity if modern church music were to be chosen to the exclusion of the chant. In insisting upon the practice and use of the church chant, we are not dealing with the relative merits of modern music and the chant. The well-being, the advancement, the preservation of modern music does not depend upon the suppression of ancient music. What damage can the simple religious chant inflict upon our modern structure of music? The aims of each are different. Modern music appeals to the emotion alone, whereas the object of the chant is to produce that indescribable something called unction, to raise the heart

of man to that which is elevating and purifying and conducive to Him who is Infinite Beauty and Holiness. It unites in one grand chorus the celebration of God's most mighty works.

We have here the reason in a few words why the Church has fostered Plain Chant, watched over its purity with anxious care, and insisted on its restoration, when it showed signs of deterioration. We have proof of this in many instances and during the pontificate of numerous popes, notably St. Gregory the Great, Leo II, Marcellus II, Leo XIII, and above all Pius X. All through the history of the Church, the Pontiffs in their wisdom have exercised the greatest care in preserving the life of that venerable and austere handmaid of the Roman Ritual, Gregorian Chant. They have guarded her with jealous care, lest she be attacked by those who pretend to be her friends. In this age of materialism and frivolity, she does not dare expose herself to the danger of ridicule. In the ages of faith, she could with safety venture out into the world. Now she must remain under the protecting care of Holy Church, and devote herself unreservedly to the service of that Church that made her and preserved her. Her life is the Church's life; her aim, the Church's aim. Her only chance to life and progress is as the humble servant of the Liturgy of the Church.

Modern church musicians generally regard Plain Chant as a very tiresome form of music, and it is not to be wondered at. It is all unison and has none of those striking progressions that the modern musical ear is accustomed to. It is always simple and natural, containing none of the modulations which are regarded as the charm of modern music. The great power and sublimity of the chant lies in this very deficiency. Its music seems tame and unattractive when compared with the music of the theatre or concert-room, or to the masterpieces of Beethoven and Wagner. Artists in any other line think along the same lines. The student of painting finds Crucifixions and Madonnas monotonous and uninterestig. But, in reality, are they? Granting that they are, as works of art, do they hinder, or do they assist, the art of painting? It was by means of these works of art that the Catholic Church fostered and kept alive the art of painting, as she preserved the art of music by encouraging the study of the chant.

Madonnas and Crucifixions nourished the art of painting, as plain chant preserved musical art to the world. The one great blunder that is made by most musicians, and church musicians too, is to compare modern music with the chant. They are two different arts in every particular, having nothing in common but pitch and tone, and cannot be compared any more satisfactorily than the art of painting with the art of architecture.

Gregorian tonality differs entirely from the tonality of modern music. In the first place, there is no leading tone, or seventh tone of the scale, which has a natural tendency to resolve into the tone above or tonic. The progressions of our modern tonality are chromatic, soft, and sensuous, whereas the tonality of Gregorian Chant is clear, frank, and strong. The great problem that is an enigma to the modern musician when studying Gregorian Chant is the absence of time, which constitutes the back-bone of modern music. From this he reasons that Gregorian chant has no time, and therefore no rhythm. It is true, Gregorian Chant has no time, in the sense of our modern time-bars. But to say that it has no rhythm is far from the truth. Here we have the greatest stumbling-block to the right appreciation of the chant, namely, the rhythm. When one has grasped the wonderful rhythm of Gregorian Chant, its beauties flash upon one suddenly. The rhythm of Gregorian Chant is not the measured-out rhythm of modern music, the monotonous recurrence of a certain number of beats to the measure. It is a free rhythm which gives a variety which our modern music does not possess. It is the natural rhythm of prose composition, whereas the rhythm of modern music is the artificial rhythm of poetry.

In the study of Gregorian Chant, we must ignore whatever knowledge we may have of modern music, with its staves, leger lines, clefs and keys, and start with the very beginnings of liturgical notation. The modern musician will find this investigation most interesting, as it will clear up for him the origin of modern notation. He will find that our modern notation is nothing more than the attempt on the part of the Church to find suitable means for the preservation of her chant. The Church based these attempts on the connexion that was obvious between ordinary speech and song. The modulations

in speech are evident, although undetermined, whilst the modulations in chant have a certain designated and determined pitch, which the ear could assign to a certain position in a progression of sounds. As in speech certain signs were used to designate the inflexions of the voice, the first attempts at notation were made by using the material at hand. Therefore the primitive signs of notation were the accents that regulated the voice in speaking as to inflexion. These accents, the acute, the grave, the circumflex and the anti-circumflex, form the basis then of all notation, namely of Gregorian Chant and of modern music. Originally these symbols were borrowed from the gesture of the speaker. In fact, these accents are exact representations of those gestures.

These accents, although crude in themselves, and although they did not give the pitch of the tone to be sung, served to remind the singers that the voice was to ascend or to descend; and as the melodies of the chant were all known and learnt by ear, it was an easy matter for the singer to strike the right pitch. Later on these signs were embellished and placed at different distances from the text, to denote the pitch; finally, one line was used, then two, until we attained our five-line staff, with the degrees of pitch designated by the position of these signs on the lines and spaces. Here we have the beginning of our system of notation. Gregorian notation made use of the four-line staff, and the fifth line was not added until our modern notation, with its notes of different value, was commonly used. So far we can trace the development of modern music. At this point the chant and modern music part company, and have nothing in common. Gregorian Chant remained the music of the sanctuary and has preserved its ancient purity in spite of the efforts of musicians to corrupt it. Modern music took its place in the world of pleasure, and has become the music of the emotions and nothing more. Our greatest masterpieces cannot rank with the simplest composition in Gregorian form.

To those not familiar with Gregorian literature, the music of this particular style may appear poor and limited in range. Exactly the opposite is true. There is no literature that is so extensive. The principal collection of authorized Gregorian compositions embraces over six hundred and thirty works. The

music of the Hours of divine service forms a second collection of Gregorian music and contains some two thousand antiphons and eight hundred greater responses, as well as a great number of lesser responses and versicles. This vast repertoire of Gregorian music, rich as it is, is still further augmented by a great collection of Ambrosian music and Visigothic music, which preceded it and prepared the way for it, serving, as it were, as an introduction to a language of which the Gregorian is the most cultured. The literature of pure Gergorian is so vast that it would take a lifetime to make a thorough study of even a part of it. As the study of the liturgy of the Church is old, but ever new and unfathomable, so is that of its handmaid. Gregorian Chant cannot be despised any more than the liturgy of the Church to which it is intimately bound. The church musician who will not give it its proper place in the church service is not worthy of the name, and displays an ignorance that is inexcusable and shameful.

Above all things else, we must regard as the genuine chant of the Church that particular mode of interpretation that the Holy See stands for and has commanded. What she has declared is official and authentic. What efforts, what struggles in recent times have the different Popes made in order to bring about the proper appreciation of Gregorian Chant. Pope Pius IX, Pope Leo XIII, and above all, Pope Pius X, have done their utmost to make the chant loved and studied. At the wish and command of the Supreme Pontiffs, and under their direction and auspices, a new edition of the Roman Choral Books has been prepared. The Benedictines of Solesmes have devoted their lives and their energies to the study and interpretation of the ancient manuscripts, in order that posterity might enjoy the precious heritage of the chant of the ancient Church. They have done their work well. The Church of the entire world will be forever indebted to the good and humble monks of Solesmes for their efforts in bringing to light the treasures of the beautiful chant. It is through their efforts and theirs alone that the Catholic world now enjoys the study of true Gregorian Chant in that monumental work, the Vatican Edition of Gregorian Chant Books.

Rome has spoken, and the Vatican Edition of the Chant is the only authentic edition recognized. The Church, in making

this decree, was prompted by a desire to bring about uniformity. She has uniformity in every other department of her government, and it was her wish that in all dioceses uniformity should be attained with regard to the chant. In the nineteenth century the Solesmes Benedictines set themselves to work to restore the ancient chant to the Church. Hardly had their work been finished, when careless and irresponsible musicians, not understanding the true character of Gregorian Chant, began to introduce melodies of a secular character amid the sedate and devotional modes of Gregorian music. But the two did not go well together. Those who could see into the future well knew what was to come. As early as 1322 Pope John issued an edict against this very innovation. Pope Pius X twice commanded a return to a purer form of ecclesiastical music. These edicts of the Pope did not interfere with the advancement of Gregorian possibilities, but were concerned alone with the conservation of the ancient chant in its purity and beauty, and all interested in this great question hope that this venerable tonal edifice of antiquity will enjoy the protecting wing of Holy Church for all time, so that its purity and beauty will always be preserved to posterity.

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THE SACRAMENTS OF EXTREME UNCTION AND HOLY ORDERS IN THE NEW CODE.

Extreme Unction.

THE Canons on the Sacrament of Extreme Unction fall under three heads: (1) the minister, (2) the subject, (3) the rites and ceremonies of Extreme Unction.

1. THE MINISTER.

The Sacrament of Extreme Unction is validly administered only by a priest. The pastor of the place in which the sick person lives is the ordinary minister of Extreme Unction. In case of necessity, or with at least the reasonably presumed permission of the pastor or of the Ordinary, any other priest may lawfully administer this Sacrament. In clerical religious communities the superior has the right to give Extreme Unction

to the religious, the novices, and all who habitually dwell in the religious house. Solemnly professed nuns receive the last rites from their confessor; other religious communities are to receive them either from the pastor within whose parish the religious house is situated or from the chaplain, provided he has received from the bishop parochial rights over the institution (Canon 938).

The ordinary minister is bound in justice to give Extreme Unction to his subjects or delegate another priest to do so; in case of necessity every priest is under the obligation of charity to confer Extreme Unction (Canon 939).

2. The Subject.

Extreme Unction can be administered only to the faithful who after the attainment of the use of reason fall into danger of death either through illness or old age. In the same illness this Sacrament is not to be repeated, unless the sick person recovers after receiving Extreme Unction and relapses into danger of death (Canon 940).

If there is doubt (1) whether or not the sick person has reached the years of discretion, (2) or whether he is really in danger of death or not, (3) or whether he is still alive, Extreme Unction should be given conditionally (Canon 941). It should not be given to those who obstinately persevere in mortal sin publicly known; if their disposition is doubtful, they may be anointed conditionally (Canon 942).

Patients who, while in full possession of their mental faculties, have asked for Extreme Unction, at least implicitly, or who presumably would have asked for it, had they foreseen their dangerous condition, should be given Extreme Unction absolutely, though they have lapsed into unconsciousness by the time the priest arrives (943).

Although Extreme Unction is not an absolutely necessary means of salvation, no one should neglect to receive it. Care should be taken that the sick person should receive the Sacrament while he is still conscious (Canon 944).

3. Rites and Ceremonies.

Olive oil, blessed for the Sacrament of Extreme Unction by a bishop or a priest who has faculties from the Holy See,

is the necessary matter of Extreme Unction (Canon 945). The oil of the sick should be kept by the pastor in a respectable place in a receptacle of silver or white metal. It should be kept in the church and not in a private house, unless the bishop allows this on account of necessity or for other reasonable cause (Canon 946).

The anointing should be done exactly in the order and manner prescribed in the ritual. In case of necessity, one anointing on one of the organs of sense, or more properly on the head, with the shorter formula, is sufficient; but the obligation then remains to supply the various anointings, if the patient does not die immediately. The anointing of the loins is always to be omitted. The anointing of the feet may be omitted for any good reason. Outside the case of grave necessity the anointings must be done by hand and not with an instrument (Canon 947).

Holy Orders.

The treatise on the Sacrament of Orders in the new Code is divided into six chapters: (1) the minister, (2) the subject, (3) requisites prior to ordination, (4) rites and ceremonies, (5) time and place of ordination, (6) recording and proof of the ordination.

1. The Minister.

A bishop can ordain only his own subjects. If non-subjects are to be ordained, the ordaining bishop requires dimissorial letters from the Ordinary of the candidates to be ordained. An important change in the legislation on this point is contained in Canon 956, which admits only one title under which a bishop may ordain, namely, domicile together with birth in the diocese. If the ordinand was born in another diocese, but has a domicile in the diocese where he wishes to be ordained, he must take the oath that he intends to stay permanently in the diocese. All other titles under which a bishop could formerly consider a candidate as his subject have been abolished. Before the reception of the first tonsure the question as to what diocese a candidate belongs must be settled. If the candidate has no domicile in the diocese for which he wishes to be ordained, he must obtain letters of excardination from his own

Ordinary, and the bishop who wishes to ordain him for his diocese must issue letters of incardination.

Vicars and Prefects Apostolic, abbots and prelates *nullius,* if they have received episcopal consecration, are held equal to bishops in the matter of ordinations. If they have not received episcopal consecration, they are nevertheless entitled to confer tonsure and minor orders within the territory of their jurisdiction on their own subjects as well as on those who come to them with dimissorial letters of their Ordinaries. Outside the territory of their jurisdiction they cannot validly confer tonsure and minor orders (Canon 957). Abbots in charge of a monastery without a territory, *nullius,* may confer upon their professed subjects tonsure and minor orders, provided they are priests and have received the abbatial blessing from the bishop. They cannot validly ordain other candidates (Canon 964).

A bishop of the Latin rite may not lawfully ordain a candidate of an Oriental rite, though he be his subject, without permission of the Holy See (Canon 955).

Exempt religious cannot be lawfully ordained except with the dimissorial letters of their own major superior. Superiors are not permitted to have their subjects promoted to major orders before they have taken perpetual or solemn vows. Those who are in the three years of temporary vows, prescribed for all orders by Canon 574, can be promoted only to tonsure and minor orders. The ordination of all other alumni of any religious community is regulated by the law for seculars, and all privileges are revoked by which the superiors could issue dimissorial letters for major orders to their subjects who are in temporary vows (Canon 964). After taking perpetual simple profession and solemn vows professed religious no longer belong to the diocese which they had as seculars, but become incardinated in the religious Order or Congregation (Canon 585). The meaning of these Canons seems to be that all religious Orders and Congregations with either solemn or perpetual simple vows have jurisdiction over the ordination of their subjects, so that they are entitled to issue dimissorial letters for major orders to religious in solemn or perpetual simple vows and for tonsure and minor orders to those in temporary vows. Religious who profess solemn

vows are ordained to major orders under the title of *poverty*; the perpetually simple professed, under the title of *mensa communis* or *Congregationis*, or a similar title provided by the Constitution of the respective religious Congregation. Religious organizations which do not take perpetual vows follow the rule for seculars as regards the title of ordination (Canon 982). Many of these religious communities have special provisions made for them by the Holy See.

Religious must send their subjects for ordination to the bishop in whose diocese exists the house in which the candidate is a member (Canon 965). The superior can send his subjects to another bishop only (1) if the bishop gives permission, (2) if he is of a different rite from the religious, (3) if he is absent, (4) if he has no ordinations on the next regular ordination days, (5) if the diocese is vacant and the administrator has not received episcopal consecration. A statement of these exceptions is to be drawn up by the episcopal curia and shown to the bishop to whom the religious are sent for ordination.

2. The Subject of Ordination.

Age. Neither seculars nor religious are to receive first tonsure before they have begun the course of theology. Subdeaconship is not to be conferred until the end of the third year of theology and the completion of the candidate's twenty-first year of age; deaconship must not be conferred before the beginning of the fourth year of theology and the completion of the candidate's twenty-second year of age; priesthood is not to be conferred before the beginning of the second semester of the fourth year of theology and the completion of the ordinand's twenty-fourth year of age. On account of the extraordinary circumstances caused by the protracted world-wide war, the Holy See has dispensed for a time with the full requirements of this Canon.

Interval between Orders. The period of time between the first tonsure and first minor order, and also between the four minor orders, may be set by the Ordinary. Between the last minor order and subdeaconship one year should intervene; between subdeaconship and deaconship three months, and between deaconship and priesthood three months, unless the interests of religion demand a shorter interval, in the Ordinary's judgment.

Without special permission from the Roman Pontiff, however, it is not lawful to confer on any candidate minor orders with subdeaconship, or two major orders on the same day, all customs to the contrary being reproved. It is also forbidden to give tonsure and one of the other minor orders, or the four minor orders, on the same day (Canon 978).

Title of Ordination. The ordinary titles are *benefice, patrimony, pension* (Canon 979). If none of these is available, the title may be supplied by that of *servitium dioecesis*; or in places subject to the Propaganda, by the title of mission (*titulus missionis*). In both of these cases, however, the ordinand has to take the oath that he will permanently serve the diocese or mission under the authority of the local Ordinary (Canon 981).

Irregularities and Impediments. There are considerable changes in the legislation concerning irregularities. The following persons are irregular, *ex defectu*:

1. Illegitimates, whether the illegitimacy is public or occult, unless they have been legitimized or have taken solemn vows.

2. Those who are physically defective to such an extent that they cannot perform the sacred ministry of the altar either without danger or with becoming respect. If the maiming follows after ordination, a greater defect is required to debar a cleric from the ministry of the orders he has received.

3. Those who are epileptics, insane, diabolically possessed. Cases of this kind, it would appear, are to be referred to the Holy See, if the candidates had been so afflicted and later have been freed. In the case of those already ordained, the Ordinary has the right to decide whether they are free from their affliction, and allow them again to perform the sacred functions.

4. Those who have married twice or oftener.

5. Those who have been branded by the law.

6. Judges who have pronounced death sentence.

7. Those who have held the office of public executioner, and their voluntary and immediate assistants in the execution of capital punishment (Canon 984).

The following are irregular by crime (*ex delicto*):

1. Apostates, heretics, schismatics.

2. Those who outside the case of extreme necessity allowed themselves to be baptized in any manner by non-Catholics.

3. Those who have attempted marriage or merely gone through the civil contract of matrimony while they are lawfully married, or in sacred orders, or under religious vows, though only temporary ones, as also men who, while bound by religious vows or by a valid marriage bond, attempt marriage.

4. Those who have committed voluntary homicide or have effectually procured abortion and all who coöperated in these crimes.

5. Those who have mutilated themselves or others, or have attempted suicide.

6. Clerics who practise medicine or surgery forbidden to them, if in their practice they have caused the death of any person.

7. Those who perform an act reserved to clerics in major orders while they either did not have that order or were prohibited from the exercise of it by a canonical penalty, either personal or local, corrective or punitive.

The foregoing crimes cause irregularity only when they are external, either public or occult, mortal sins, committed after baptism or in the act of receiving baptism from non-Catholics as stated in no. 2 (Canons 985 and 986).

The following classes are under impediments to ordination:

1. Sons of non-Catholic parents, as long as the parents remain outside the Church.

2. Married men.

3. Men who hold an office or administration forbidden to clerics, until such time as they are free from the office and responsibilities.

4. Slaves, properly so-called, before they have obtained their liberty.

5. Men held to ordinary military service by the law of the state until they have completed their service.

6. Men baptized in adult age, until they have been sufficiently tried, according to the judgment of the Ordinary.

7. Men suffering from infamy of fact, as long as the stigma lasts, according to the judgment of the Ordinary (Canon 987).

Ignorance does not excuse either from any of the irregularities or from the impediments (Canon 988). The irregularities and impediments are multiplied by the various causes inducing irregularity or impediment, but they are not multiplied by the repetition of the same cause, except in the case of voluntary homicide (Canon 989).

Faculty is granted to the Ordinary to dispense his subjects from all irregularities arising from occult crime, with the exception of homicide or abortion and cases which have been brought to court. All confessors have the same faculty in occult urgent cases in which the Ordinary cannot be approached and there is imminent danger of great harm or loss of one's good name, but only for the licit exercise of the orders which the penitent has already received. The Ordinary or his delegate can grant dispensation also for orders to be received, while the confessor can only take away the irregularity in more urgent cases that a cleric may lawfully exercise the orders which he has received previously (Canon 990).

What is to be done before Ordination. Seculars and those religious who in matters of ordination have to follow the rule for seculars are required to show the following credentials: (1) proof of last ordination; or, if there is question of first tonsure, the certificates of Baptism and Confirmation, (2) certificate of completion of the respective course of studies, according to Canon 976; (3) character testimonial from the rector of the seminary, or from the priest to whom the young man was entrusted if he received permission to board outside the seminary; (4) testimonial letter of the local Ordinary in whose diocese the candidate has lived for such a length of time that he could contract a canonical impediment, which length of time is explained by Canon 994 to be three months for men in military service, and for others six months from the completion of the fourteenth year of age; (5) testimonial letter of the major religious superior, if the candidate is a religious.

If the Ordinary can ascertain nothing definite about the candidate for the time he lived in his diocese, or if he has been living in so many different dioceses that it is impossible or too difficult to obtain all the required testimonials, the Ordinary who ordains him shall demand a so-called supplementary oath (Canon 994).

All candidates both secular and religious must pass an examination in the courses of studies required for the respective orders. The right to examine belongs to the bishop who ordains his own subjects or religious living in his diocese and to the bishop who authorizes another by dimissorial letters to ordain his subjects (Canons 996 and 997).

The names of the candidates for any of the major orders, with the exception of religious in solemn or perpetual simple vows, are to be published in their respective parishes. The bishop may dispense for a just cause from this publication or he may demand that the names be published in other churches also, or he may in place of the announcement order the names to be posted at the church doors for several days, among which there must be at least one Sunday or holiday of obligation. The publication is to be made on a day of obligation during the Mass or on another day when there is a large gathering of people in church (Canon 998).

Candidates for first tonsure and minor orders shall make three days' retreat at least; candidates for major orders, six full days. If they are to be promoted to several major orders within half a year, the bishop may reduce the days of retreat for deaconship to not less than three full days (Canon 1001).

Rites and Ceremonies. In the conferring of any order the minister shall faithfully follow the proper rites as outlined in the *Pontificale Romanum* and other ritual books approved by the Church, which it is not lawful for any reason to omit or invert (Canon 1002).

The Mass of ordination or consecration of a bishop must always be celebrated by the minister of the ordination or consecration (Canon 1003).

If a candidate who has received orders in an Oriental rite obtains an indult from the Holy See to receive higher orders in the Latin rite, he must first receive those orders of the Latin rite which he had not received in the Oriental rite (Canon 1004).

All those who receive major orders are obliged to receive Holy Communion at the ordination Mass (Canon 1005).

Time and Place of Ordination. The episcopal consecration must be conferred in Mass on a Sunday or on a feast of the Apostles. Major orders must be given in Mass on Ember

Saturdays, Saturday before Passion Sunday, and Holy Saturday. For grave reason the bishop can confer major orders on any Sunday or holiday of obligation, namely all those days that were declared holidays of obligation by Pope Urban VIII. First tonsure may be given any day and hour; minor orders in the forenoon of any Sunday or a *festum duplex*. The custom of ordaining outside the times for ordination as stated in this Canon is reproved as unlawful. The laws concerning ordination days must be observed also when a bishop of the Latin rite by Apostolic indult ordains a cleric of an Oriental rite, or vice versa (Canon 1006).

Whenever an ordination has to be repeated or a rite supplied, either absolutely or conditionally, it may be done also outside the ordination days and privately (Canon 1007).

Bishops cannot confer orders which require the use of the Pontificals outside their own territory without permission of the local Ordinary. A Cardinal, however, can use the Pontificals anywhere outside the City of Rome and he is obliged to notify the local Ordinary only if he wishes to pontificate in the cathedral (Canon 1008).

Recording and Proof of Ordination. After the ordination the name of each of those ordained and of the ordaining bishop, together with the place and date, are to be entered in a special record, which is to be kept in the episcopal curia of the diocese where the ordination took place. In the same place should be preserved the testimonial and dimissorial letters.

To each of the men ordained is to be given a certificate of ordination. If the candidates were sent to another bishop for ordination, they are to show this certificate to their own Ordinary, so that a record of the ordination may be made in the archives of their own diocese (Canon 1010).

The local Ordinary, or, in case of religious, the major superior who issued dimissorial letters to his subjects, shall send notice to the pastor of the church where the newly ordained subdeacons were baptized, in order that the fact of the ordination to subdeaconship may be recorded in the baptismal record (Canon 1011).

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Studies and Conferences.

WHAT TO PREACH.

There is scarcely any doubt but that the supernatural is being gradually expunged from modern life. The world has progressed with such giant strides, and science has contributed so largely to the pleasures, conveniences, and comforts of man, that God is not found to be so necessary as formerly. Men get rich and enjoy themselves without any thought of the future. Books are written containing cogent and convincing arguments in defence of the rights of man, but not a word on the rights of God. Many are civil, courteous, refined, and generous, but not pious or religious. They forget that man would have no rights if they were not given him by God. Evils and abuses are prevalent in abundance in domestic, social, and political life, but they can be corrected by human endeavors alone. Here and there, from someone crying in the wilderness, there is a moan or a sigh for some higher and more sublime motive than selfishness or expediency, but matters continue to run along in about the same groove. Where it is all going to end God alone knows. That the decline of religion is the prime cause of this ignoring of God's rights and government over men and nations is not to be doubted.

Our Catholic people are moving in an atmosphere saturated and reeking with false principles and maxims. The entire press and the best sellers could just as well be produced by Pagans or Chinese as by their so-called Christian authors. Our young men and women are strongly recommended to read these publications in order to become acquainted with the trend of progressive thought and to be capable of discussing intelligently the absorbing topics of the day. They rarely see the sophistry of these insidious publications exposed and refuted by learned Catholic writers, and hence they foolishly imagine that it is an evidence of uncommon cleverness to hold erroneous opinions on life, duty, and not seldom to insinuate that the Church's attitude on some questions is antiquated, unpractical, and unacceptable. In fact, the majority of them do not go to the trouble of acquainting themselves with the Church's attitude or her reason for it. They take it for granted

that since so many experienced, popular, and learned men say a thing, that it must be true.

They have a kind of dual nature or two sets of principles, one for the world and one for the Church. They hear a priest insisting on certain things that are indispensable for the maintenance of social order and they know that this view is not endorsed by the world; they see that in books they have read; and amongst the educated men they have met it is not considered at all. Take for example birth control, which is become such a widespread evil. Within recent years we find that Catholics are practising it almost as much as Protestants. Some of them consider it a matter of such little importance that it is not worthy of mention. What can be done to eradicate an evil that strikes at the very root and sacredness of human life, and transforms the home into a mere brothel? The Catholic church-going people of a former generation would rather die than be guilty of such a crime, and the reason was that they had the fear of God in their hearts. So-called good and devout Christians spend most of their lives in the commission of that most heinous of all sins. People who are horrified and shocked at the very mention of theft, intemperance, or murder, do not hesitate to set a defiance the laws of decency, nature, and God. The mark of God's wrath is on their lives, but they have not the faith to see it. The more one reflects on this war, with all its concomitant evils, atrocities, disasters, desolations, and ruin, the more one is convinced that it is a scourge and chastisement for this infamous crime against humanity and other impieties. In spite of missions and the efforts of zealous priests the frequency of this crime is not diminishing.

There is something radically wrong when a crime so horrible as birth control is so common. The piety of the people is not built on a sufficiently solid foundation to resist the inroads of the world, the flesh, and the devil. It would seem that this crime is wholly responsible for the decrease in the number of vocations for the priesthood and convent; for surely God will withhold such an immeasurable blessing from a household whose members are guilty of such a horrible crime.

Some say that prudence dictates that such evils should not be attacked and denounced from the pulpit; but Pius X bade

us fling prudence to the winds where there is question of the things of God. Catholic men in business claim that they would be bankrupted if they conducted their affairs according to the Seventh Commandment, and yet they attend church and occasionally receive the Sacraments. It would seem that modern education has eliminated from human life nearly every vestige of right and wrong. You would derive small comfort and success from your endeavors to persuade one of those men who is accumulating thousands by dishonest means that he must desist or he will run the risk of losing his soul. He is willing to take a tremendous risk when his bank roll is rapidly increasing and he and his regulated family are reveling in luxury and ease. He goes to Church as a mere matter of form, or because it is fashionable; but he does not intend that God's law should get far enough in on his conscience to have much influence over it. Many lawyers and politicians are constantly violating justice and also continually engaged in covering up their conscience.

It will easily be seen then that the responsibility of a priest is a great one, and the task before him to restore God's rights, authority, and influence over the minds and hearts of men is a difficult one. Not much can be accomplished of a permanent nature without grace and divine light. The best thing to do is to begin with the children, for that is what our enemies are busily doing with their godless system of education. If early in life they are trained to habits of piety, honesty, truthfulness, and obedience, the devil can never make them slaves. Teach them devotion to the Blessed Virgin, St. Joseph, their Guardian Angels, and the Sacred Heart. Above all, have the Mass and the Holy Eucharist explained to them. Encourage them to assist at daily Mass, and to receive Communion often. It has taken me quite a long time to come to the point. The majority of priests take the Sunday Gospel and preach a discourse extending over fifteen minutes and sometimes a half hour. These discourses, usually, contain little more than vague platitudes, glittering generalities, and a few well-chosen words to tickle the fatigued brains of the congregation. They descend from the pulpits tolerably well satisfied that they have acquitted themselves creditably. Their productions required no great mental effort or research, and

they have not interfered with their pleasures or various means of enjoyment. I wonder what reply they will have to make when they are charged on the Great Day with a culpable neglect of duty and that perhaps souls are in hell because they did not pay more attention to instructing and preaching.

Someone has said that it was more difficult to instruct than to preach, and there may be some truth in the statement. Instructions to be good and informing require industry and study, not occasionally, but constantly. The instructions can be adorned and illustrated by frequent allusions to nature, to science, and sacred and profane history. Therefore begin with the child in the catechism, tell him who he is, what are his dignity and destiny; tell him that he came from God and that if he obey Him he will go back to Him. From numerous examples drawn from real life, experience, history, and the Scriptures, explain to him the entire rule of conduct as laid down in the Ten Commandments. Again and again place before the developing mind of the child the life of Christ. Do everything you can to secure the zealous coöperation of the parents, for they can learn a great deal by that means too.

When a priest faces a congregation of eager listeners, and careless ones, he has a different problem to handle. Many of these people have already taken up the burdens of life and they have not borne them very willingly or successfully. Some have been tainted with sin, and some have in the main remained faithful to their baptismal promises. Some need encouragement, guidance, and advice, while others need reprimand and the strongest denunciation; but all by the magic touches of truth and grace must be brought nearer to God and convinced that in His love alone are happiness and peace. Some believe that this war with all its sorrows and heartbreakings will bring the nations nearer to God, but wars in recent years have made me sceptical. Our Civil War of 1861 and the Franco-Prussian war of 1870 did not bring the respective nations nearer to God. It remains with the priest, with his untiring efforts in the pulpit, in school, and by his pen, to bring the tired, indifferent, and wayward world back to God. That is just what the nations want most; but they do not know it. Everything else has been tried and has failed. Preach Christ and Him crucified, the joys of Heaven, the terrors of hell, the folly of

sin, the beauty and satisfaction of the love of God, the Ten Commandments, the Creed, and the cardinal virtues. Do not be personal, but spare no one through human respect or worldly motives, and condemn in the most emphatic language all the thousand and one movements that tend to take the people away from God. Show sympathy with the struggling masses in their sorrows and trials, and defend them when their cause is just. Show them that as Christ loved the poor, so do you and the Church likewise.

J. M. FLEMING, O.S.A.

Hoosick Falls, New York.

THE CATHOLIC PULPIT.

To the Editor, THE ECCLESIASTICAL REVIEW.

Being neither an assailant nor a defendant of current "Seminary Homiletics", it may be permitted me to interpose a calm, brief word of discretion between the combatants. Dr. Smith and Fr. Johnston, obviously, are no admirers of present-day homiletic modes and manners; while the Seminary professors and partisans are somewhat enthusiastic upholders thereof. The issue when first raised was to me no little surprise. I had been narcoticized, perchance, by Canon Sheehan's dogmatic distribution of scholastic excellences: "Our Irish Colleges, if they do not teach philosophy and theology as at Rome; Scriptural exegesis as at St. Sulpice; rubrics and ceremonies as at the English seminaries; *and elocution as it is taught in America*," etc. (MSS. on "Clerical Studies"). In the judgment of the recently deceased Canon—an impartial judge—our seminaries excelled all others in that precise educational feature wherein our clerical critics emphatically assert that they egregiously fail; and even to the extreme extent, as they phrase it, of making "Preaching a Lost Art". The thought has often pressed itself on my attention, while reading those labored criticisms—if preaching be only a mere *art*, ought it not to be lost? The repellants of this grave charge, contrariwise, make the seminary practice and system a perfection without essential flaw. This, I take it, is an exaggeration on the other side.

I cannot speak from familiarity with existing systems and courses. The elocutionary training I underwent, in my days

of preparation, is now but a bleached and withered memory. The scaffolding has been all removed by time; the superstructure alone remains and will remain. The preaching, leaning chiefly on common sense, continues; though all the art and artifice have vanished. Is the preaching thereby rendered pointless, vague, fruitless? It seems to me that it is the preaching that matters; not the art, or varnish. Some of the world's most efficient preachers were in no sense dramatic; their voice, gesture and presence were often poor, even contemptible. The harlequin, the clerical actor frets and fumes his brief hour on the stage and then sinks into barren vacuity and echoless silence. To a practical age, wherein pragmatism of multiform aspects predominates, the former, fruit-producing preacher, intellectual or emotional, though undramatic, is the desideratum. The fugling, strutting, posing *genus irritable* is altogether negligible.

The preaching young priest is evidently the *bête noir* of both Fr. Johnston and Dr. Smith. That youth has an inseparable finicalness, levity, and frivolity, which strikes the matured and maturing brethren with harsh impact and disagreeable sensation, I am far from denying. This may be dubbed boyishness, unbecomingness, unpreparedness, and other hard names. But it is all nature, and necessity, which no training, in the seminary or outside, can disjoin from this period of life with all its esurient inexperiences and swelling impulses. Unhappily, too, these youthful clerics, owing to the current episcopal policy, are made to pass, almost generally, their spiritual apprenticeship as aides and assistants in large congregations and before eyes and ears incomparably more carping than candid or charitable. Adolescent suavity, the modishness of the day, the airs and temperament of the dominant customs, most pronounced in the young, are thought, rightly or wrongly, to confer on the newly ordained a peculiar fitness for ministering in great centres of population, so that, as it is asserted, they may guide, with silken cords, a wayward and thoughtless generation. Hence if you would find a forceful, facile, and fascinating *incipient preacher*, you must seek him in some remote rural parish, in the backwood shades, where alone happily eloquence can develop and silently grow up to its natural stature. Neither Dr. Smith, nor Fr. Johns-

ton, I opine, would be willing to accept what is yet a plain truth, even a commonplace one, that the wise and circumspect searcher after Catholic pulpit eloquence in America must eschew rigidly the pulpits and platforms of all cathedrals and imposing parish churches; and seek out this pearl of great price in those remote wooden shacks styled country churches. The fact stands, indubitably, thus, however explained, accounted for, and produced.

Before we can entertain the faintest hope of bringing this acrid *preaching controversy* to a satisfactory close, we must define more or less accurately what it is precisely we, each for himself, accept as adequate preaching. We then can say if preaching be an art, lost or living, to our personal concept. Faith comes by hearing. Preaching is, or should be, the messenger, angel, and handmaid of faith. The preaching which deposits these noble verities, the seeds and germs of Christianity, in the mind and soul of man is at once a diligent handmaid, an angel of good tidings, a faithful and fateful messenger.

Does it, seriously and deferentially, matter whether or not this gifted herald comes winged as the parti-colored and gorgeous Mercury, as Dr. Smith and Fr. Johnston would array and bedizen him; or clad in the sombre habiliments of camel's hair and the leathern girdle of a Baptist, the Voice in the Wilderness? Appearances, we all know, go far, very far, with the unthinking world at large; but with the philosophic, (and Time, the philosopher *par excellence*, makes all philosophic in the processes of the suns) appearances are but the empurpling colors of the ruddy dawn that blush and vanish. That preaching, and that alone, which hurls with penetrating vehemence the elements—the words, the graces, the virtues—of Christianity at the human ear, and makes them, from the ear, flash their impress and characteristics on the ignorant mind and dormant soul, kindling their awakened conviction unto deathless life and blazing fervor, is preaching in the true and perfect and only sense which should, for the briefest moment, preoccupy the thoughtful and draw the futile admiration of the auditory. Can all the voice-cultures, the gesture exercises, the multifold posturing of all the professors of potential preparatives of the universe instruct the youthful preacher how

to climb this steep mount of efficiency? If they can, then crown them all incontinently with bays and laurels; and put the trident of empire in their hands. But if they cannot, as they cannot, let then expressive silence muse their arrogance and this clamor of partisanship die out in hollow murmurs into night and enduring silence. Elocutionists, cleric and laic, are now, as all the rest of the professorial world pretends to be, skilled specialists, well furnished experts.

I have no intent, even the remotest, to censure preliminary preparation or rudimental instructions such as voice-culture, gesture-practice or pose-figurations. All these are useful and will prove helpful to the future preacher. They should, however, be only preparatory, remote, and wholly unconnected with every essay at actual sermonizing. If actually interspersed with the sermon efforts during the seminary curriculum, the result will be that saddest and most intolerable of all bores, the preaching formalist, whose tones, gesticulations, and posturings are all oppressively cast-iron, frigid, and dead-weight. There is no other defect in all sacred oratory so somnolent, so repulsive, so promotive of inattention as the recurring *samenesses* of the young preacher whose plan of discourse, motions of hand, stressings of voice, angles of attitude, manifestly display the molded handiwork of the homiletic professor. Anything so artificial and remote from the promptings of Nature cannot fail so to impress the auditor, through sight and hearing, that the whole affair is fabricated, a structure of pasteboard and paint, framed for the occasion and having in it no personal attribute or conviction. Such mental predisposition, on the part of the auditory, would nullify the lofty enchantments of a seraph's eloquence. Newman is right where he asserts that an effective preacher must ever preach himself—his own convictions and feelings at the specific time. Those are the only homilies that carry, flash, and diffuse the spirit fire from Heaven.

Our age has many distressing encumbrances and afflictions; enough even to discourage the most sanguine and hopeful. I particularize the two most plagueful and pernicious to the youthful clerical preacher; of whom so much is invariably expected; but from whom, too often, so little is got. The number of sermon books on the market seems to partake of

Solomon's endlessness. They are good, bad, and otherwise. No other temptation assails the youthful preacher—pressed for time and lacking experience—so forcibily as the surreptitious and ready use of these repositories of sacred thought—lustrous or languid. This is a radical blunder not readily remedied afterward. The second and greater plague, which is, in no small way, the cause and promoter of this first, is the light, unmeditated, limitless laudation bestowed, by people and press indiscriminately, on sermons and sacred discourses. It is not unusual to read that what your ears told you was but shallow, insipid gasconade was, in simple fact, "eloquent", "magnificent", "inspiring". Such fulsomeness, all too easily, paralyzes the industry and lulls into slothful security the fresh endeavors of the preaching tyro; whose lifework is thus lightly abandoned ere well begun. The times now will not endure unfavorable, harsh comment. Everything is transcendently excellent. This malign spirit has rendered the living generation both inefficient and inept. Euphemism is the blighting universal heresy of our era. It dominates religion, politics, fashion, literature, existence itself, making it possible and irreproachable for the fool or fanatic to substitute psychological and mental absurdity for Revelation and Reason; Utopias and Socialisms for sane and rational politics; outrages and indecencies for vested modesty; trash, trivialities and miscellaneous duncism for the precious illuminations of genius and talent; and outrages, animalism and all manner of weird, brute extravagances for sober, civilized, cultured conduct. Diffidence in himself, which used to accompany, into the pulpit, the unpractised preacher of other and older periods, and prompt him to utmost endeavor and painstaking preparation, has given place to an ill-grounded superconfidence pre-assured by the *Zeitgeist* that, however feeble and abortive his effort, it will be greeted by praise and plaudit, congratulation and encomium, from printer and proletaire and all the vast noise-making enginery of our loud-mouthed, unreflecting contemporaries. This spirit of the days, not the defects and deficiencies of our seminary homiletics—great though they be and regrettable, with all their dishes, knives and forks and Babel clatters—is the principal and effective cause why so many of our gifted young priests never attain the mellowness and maturity of the

preacher's olden glorious manhood. I invite both Dr. Smith and Fr. Johnston to direct the *alegar eye* of their scrutiny toward this coign of observation and silently to peruse a little while the startling disclosure. I surmise they will, each in his own way, and in short season, discover why the Catholic sermon, which should be always a spoken word meaning a sacred thing or things, is, too often, in those last unromantic times, to their disgust and my pity, a noisy babblement meaning nothing.

T. Q.

THE DIOCESAN RETREAT.

I.

To the Editor, THE ECCLESIASTICAL REVIEW.

What is wrong with our diocesan retreats, and what is wrong with the Catholic pulpit? Only one thing, and the same in both cases.

We priests expect the retreat master to make the retreat for us while we should be making it ourselves. We prefer to be startled and impressed rather than to impose upon ourselves the task of moving a sluggish disposition to deep thought and direct action. We are dissatisfied with the retreat master for the same reason that a certain number of Catholics are dissatisfied with our sermons: they would rather be thrilled by a brilliant discourse and feel that all is right with the world and themselves, which is easier than to exert themselves to *live* the homely truths of a homely homily. And this is "only too human".

One writer traced the cause of the evil to the fact that the retreat master, often a religious, possibly does not understand the psychology of seculars. There is no psychology of seculars different from that of any other human being. When it comes to *fundamentals*, such as form the subject of a retreat or a sermon, all human beings, or at least all Christians, stand on the same level, face the same problems, and must solve them in the same manner, if they wish to reach the one identical goal set before all: layman, priest, religious.

Accidentals such as fluent diction, polished phraseology and manners, appropriate gestures, are a goodly part of success

in preaching. But they *are* accidentals. Therefore they can be spared without essential impairment of our ministry. The sooner we realize that neither the retreat master comes to us nor that we should go to the people "in persuasibilibus humanae sapientiae verbis", the more effective our retreats and sermons will be. This may appear an exceedingly simplistic explanation of a shortcoming that is provoking a great deal of debate. But on sober reflexion it may prove to contain slightly more than a grain of truth.

RUSTICUS.

II.

To the Editor, THE ECCLESIASTICAL REVIEW.

I have read with great interest the discussion in recent numbers of the REVIEW on "What's Wrong with the Diocesan Retreats?" We have heard the opinions of great scholars and preachers. Allow an humble country priest to express his view on the subject.

I have made many diocesan retreats; but I confess that I have not gone from them spiritually rejuvenated, as of old at college and in the seminary. Why not? Was the retreat master to blame? Was I to blame? Possibly both, to a certain extent. But the great fault, in my humble opinion, lies not with the retreat master, not with the retreatant, but with the system.

Absolute silence during the retreat has always been looked upon by great spiritual directors as a *conditio sine qua non* for a successful retreat. I have had the good fortune to make a retreat under Father Hurter, S.J., as master. But I know, and Father Hurter knew, that his efforts would have been in vain, if the hearts of his hearers had not been in constant communion with God in prayer and meditation.

I realize full well, that the time of the diocesan retreat is looked upon, by many, as a time of reunion. I also admit that I myself have looked forward to these annual gatherings with not a little pleasure, knowing that I would meet fellow priests whom I had not seen throughout the year. Shall this pleasure of reunion be denied the priests? By no means. But the thing of first importance must be the retreat itself, a spiritual rejuvenation of the soul.

Therefore I would suggest as a possible solution to the question "What's Wrong with Diocesan Retreats?"—change the system. Let the first three days be a retreat in the full sense of the word. Let absolute silence reign during these days. Let them be given over wholly to prayer, meditation, and self-examination. I doubt if a better preparation could be made for a good confession.

For the remainder of the retreat the discipline might be relaxed, giving the priests an opportunity to get acquainted and to renew old acquaintances.

The retreat master would, of course, suit his meditations of the first three days to the purpose of these days, viz. preparation for a good, sincere confession, a thorough purification of the soul. During the remainder of the retreat, the sermons, conferences, etc. would certainly be heard by a well-disposed audience, and would consequently be productive of results.

Father Hurter sat whilst conducting a retreat. He made not a single gesture. He scarcely raised his eyes to look upon his hearers. Nevertheless he was an excellent retreat master. Why? No doubt the personal piety and sincerity of this wonderful man contributed much to his success. But to his mind, and, I am sure, to the minds of many other priests, the proper disposition brought on only by silent communion with God is a *conditio sine qua non* of a successful retreat.

G. T. S.

A SOUVENIR OF THE RETREAT.

It has been suggested that it would be opportune at this season to give here the following summary of the priest's rule of life. The terse lines cover every phase of pastoral conduct, not only for his personal sanctification, but also for the faithful performance of his ministry. The points should serve admirably for daily meditation, and for this purpose they might very fittingly be copied for insertion in one's breviary or for a place on one's priedieu.

MEMORIALE EXERCITIORUM

PRO SACERDOTE

1. Vitae ordinem tibi describas, et custodias punctualiter.
2. Mane, hora assignata lectulum relinquas celeriter.
3. Orationi et meditationi statim vaces pie et fideliter.
4. Ad Sacrum te praepares celebraturus devote et ferventer.
5. Gratiarum actiones facias integre et reverenter.
6. Breviarium attente recites, et nunquam negligenter.
7. Scripturae sacrae et sanctorum Patrum studio incumbas gnaviter.
8. Theologiae morali curam des tenaciter.
9. Refectionem corporis et animi relaxationem sumas temperanter.
10. Amantissimum altaris Captivum visites delectabiliter;
11. Et Cor ejus, amoris victimam, consoleris efficaciter.
12. Lectioni spirituali intentus esto regulariter.
13. Examinis de particulari defectu usum teneas inviolabiliter.
14. Virgini Immaculatae devotionis tributum exsolvas filialiter.

* * *

15. Populum tibi commissum ames spiritualiter.
16. Pro omnium aeterna salute sollicitus esto incessanter.
17. In Pauperibus Christum videas cordialiter.
18. Infirmos visites assidue et prudenter.
19. Curam puerorum, maxime in sacra tribunali, suscipias non segniter.
20. Catechizationibus et Instructionibus te applices singulariter.
21. Confessiones audias generose et misericorditer.
22. Zelum Domus Dei habeas, ut sit munda et ornata decenter.
23. Festa solemniora sanctae Matris Ecclesiae peragas insigniter.
24. Rubricas et Caeremonias divinis in Officiis serves accurate et graviter.
25. Silentium in Sacristia exemplo praecipias sedulo et semper.
26. Discretus in silentio, utilis verbo indesinenter.
27. Superiores, collegas, parochianos in colloquiis ne mordeas etiam leviter.
28. Omnem erga feminas familiaritatem vites constanter.
29. Eas quae confitentur crebrius expedias breviter;
30. Et extra confessionem raro audias et pudenter.
31. Integram mentis et corporis puritatem colas vigilanter.
32. Recollectionis menstruae praxim cordi habeas particulariter.
33. Annui Secessus Exercitia obeas fiducialiter.
34. Longe a parentibus esse salutem credas firmiter.
35. Quidquid contingat, Deo servias hilariter;
36. Ipsiusque gloriam ex amore appetas vehementer.
37. Quid moriens senties pertracta frequenter.

38. Quod in Judicio velles egisse, age nunc fortiter.
39. Cum his virtus solida fiet infallibiliter.
40. Sine his te sacerdotem jactares inaniter.

* * *

41. Has ergo regulas sequaris immutabiliter.
42. Quidquid contra suadeant Mundus, Natura, Lucifer;
43. Et mercedem laborum tuorum recipies cumulate et aeternaliter.

Amen, amen.

DIOCESAN ORGANIZATION.

I.

To the Editor, THE ECCLESIASTICAL REVIEW.

Your correspondent "Observer" in the June number of the REVIEW touches a delicate but timely subject. It is sure to waken a sympathetic note of assent, and perhaps also of irritation in many readers. Our Diocesan Chancellor drops in on me occasionally after supper mildly to ventilate his habitual ire over a cigar in my den. There is no complaint of our Bishop, and if any one else were to criticize his Lordship, our Chancellor would get up in arms; for our chief is an excellent shepherd, personally devout, altogether correct, and quite good-natured with priests and people. He lacks, however, that American sense of financial responsibility which Bishop Busch and some of the other hierarchical stars are said to possess in a high degree. He says and believes that priests with five or six years in a reputable seminary must know enough to paddle their own canoe in all matters of the priestly conscience. But therein he is mistaken. My friend of the Cathedral tells me that the Bishop comes home from his episcopal visitation with his valise containing damp socks, a half empty bottle of altar wine, some stumps of stogies, and his breviary—O yes, and the *Manuale Episcoporum*. The latter or the breviary volume has usually in it a number of slips of paper, mostly old envelopes with pencil notes on the back. These the Chancellor is instructed to copy, after having deciphered them with the help of the Bishop's very defective memory. They are an account of sundry dispensations, permissions, faculties, and privileges which the Bishop found it advisable to give during his stay at the various pastoral

stations. From the desultory nature of these jottings it not unfrequently happens that, later on, misunderstandings arise, and of course the Chancellor is the man to be blamed. My friend is getting prematurely grey over the buffets he gets from clergy and bishop. I feel for my friend and we know both that the whole trouble is to be laid to a want of proper system in the episcopal methods of visitation. In the Seminary we were devoutly counselled to buy Kaib's *Bookkeeping for Parish Priests*, which would serve as a sort of lightning-rod to avert all kinds of trouble if we should become pastors. I have it on my modest book-shelf; but I have never had the courage to go through it with any view to practical use, though I am sure it is very thorough and correct. My bump of disorder revolts against study of that kind now that I have a parish, and I follow the line of least resistance, like my Bishop. But I know for all that, that if the Bishop prescribed a simple and definite plan of keeping the parish accounts, and insisted on examining it during his visitation, we all would settle down to something positive. A good many scandals arising from clerical carelessness would in that way be avoided. Perhaps "Observer" could give some further information how to do things, and how his Committee is to work. He would put some of us in his debt and keep the younger men from getting into ruts as well as getting into occasional trouble with their people.

AN EGORAMUS OF THE WEST.

II.

To the Editor, THE ECCLESIASTICAL REVIEW.

God bless "An Observer" for his paper in the June number of the REVIEW. He is evidently well informed; perhaps a bishop—if not *in re*, at least *in petto*. What he proposes is good and just sense. To my thinking the great obstacle to parish and diocesan system is not the ignorance or unwillingness of pastors to have a system; but the sensitiveness of superiors who fear to impose a system lest it should make them unpopular or perhaps increase their burden of control. A prominent woman of another congregation said to me recently: "Your bishop is afraid of being criticized by his priests, and you are afraid to become unpopular with your bishop." She

had complained of a priest who had "insulted", as she expressed it, her husband publicly in church by making some stinging remark about the monthly collection, and both the bishop and the pastor had shown that they were unwilling to rebuke the priest. Possibly the reluctance to find fault or actually to find the fault, might be removed by the establishment of Diocesan Boards whose office it would be not only to audit the parish accounts under the supervision of the bishop, but also to direct, correct, and erect. The civil government and most large corporations in business do this same thing, all the time controlling secular activities, such as our income, our food supply, etc., through department inspectors, boards of directors, bureaus, etc. These commissions exercise authority by imposing rules, exacting reports and controlling activities generally, without friction, though perhaps not without provoking grumbling and heartburning. But these criticisms don't fall on any one person, but on the system. Why could not a diocesan commission with well defined powers and duties be organized under the Ordinary, taking a certain responsibility and with it the odium from him of having personally to correct, or to inflict penalty for neglect? It would not only relieve the bishop, but would also, I think, strengthen his authority, and bring about some kind of desirable order in our diocesan work.

A CLERIC IN THE SERVICE.

III.

To the Editor, THE ECCLESIASTICAL REVIEW.

What "Observer" says in the June number on the subject of diocesan organization ought to be well pondered. I do not know how it is in other dioceses, but here there is apparently no system in anything that concerns the management of parishes or the control of individual enterprises. Pastors are allowed to do as they like in building, and there are heavy debts in many parishes. The same is true of certain convents. Our former bishop was different. Perhaps he went to the other extreme. He made a community of nuns purchase a property which, after a time, was sold at sheriff's sale, causing a loss of what had been paid on the house and grounds. It is all a question of personal leadership. If the bishop is a man

of prudence in business matters, he can easily get his clergy to accept his judgment in the construction of parish buildings. To discuss the thing at the Conferences is of course excellent, but it is apt to have little effect on the practice unless there is a systematic mode of proceeding, as Observer suggests. We priests have a poor reputation for business management. With some signal exceptions, the young priest is sent out without any practical experience. He may have a good deal of theology in his head and lots of goodness in his heart, but he has no suspicion of the shrewdness of man and the ways of the world. Hence he will rush into enterprises and mistakes which he realizes too late, and then his efforts will be to get a new field of labor where he can ease himself and leave his innocent successor to finish the job of collecting. All the while the people are suffering the burden of the imprudent zeal that made their "beloved" pastor pay twice over for what he put up. We need a Canon Sheehan, with his charitable sarcasm and frank exposition, to make us realize what others think of our ways.

W.

IV.

To the Editor, THE ECCLESIASTICAL REVIEW.

I have read with much interest "Observer's" caustic remarks about diocesan organization. What struck me most was his suggestion of a Diocesan Board of Audit, that will make priests keep their accounts. Some of my acquaintances have time and again complained that they received duplicate bills which they were convinced they had paid, but unfortunately they had destroyed the receipts or neglected their check account. Hence they were obliged to pay a second time. Others who kept receipts told similar tales of getting duplicate bills, with profuse excuses following their show of the receipted bills. The episcopal visitation does not bother the priest who keeps no accounts. The thing that troubles him most is the dinner and the company he has to invite. It is for the bishops to apply remedies. We cannot organize the diocesan boards. But, as some of us hope to be bishops, your correspondent can perhaps suggest some definite methods, or point out some good literature on the subject of organizing.

CANDIDATUS EPISCOPALIS.

NOTE. Of literature touching Church administration there is no lack. Apart from the manuals on Pastoral Theology in English (Stang, Schulze, etc.), which discuss such topics as church building, parish bookkeeping, etc. and similar pastoral themes in detail, there are books that serve as business guides for priests (Stang, 1899; Benziger Bros.); bookkeeping for parish priests (Daniel Kaib, O.S.B., 1910; Wiltzius). These manuals contain model forms of financial statements as well as suggestions for practical work of constructing, managing, etc. The late Bishop Peter Joseph Baltes issued a series of Pastoral Instructions for his Clergy in 1875 and 1880, which are admirable, though somewhat out of date in their application to present-day conditions. Much good can be got out of *The Law of the Church and the Grave*, by Charles Scanlan, which is especially valuable for its indication of legal sources (Benziger, 1909). Of similar scope and purpose is *Civil Church Law*, by James Bayles, of Columbia University, and still better Zollmann's *American Civil Church Law* (Longmans, Green and Co., 1917). Valuable directions and hints may also be found in such works as *Administration of an Institutional Church*, being an account of the management of St. George's Protestant Church, New York, by Hodges and Reichel (Harper, 1906) and giving practical directions about general management of parish buildings, records, etc. under a Trustee or Committee system.

PRAYERS FOR THE DYING.

To the Editor, THE ECCLESIASTICAL REVIEW.

May I call the attention of my brother priests through the REVIEW to the indulgenced devotion for the dying. At the present time these prayers would be a help to thousands in their agony on the battlefield or in the military hospitals. Our people are perhaps more than ever in their past lives in a receptive mood for cultivating the habit of this devotion. I enclose an authorized version of the Prayer, together with a brief exposition of the object and motives that should induce us to make use of it.

L. W. F.

PRAYER FOR THE DYING.

Most merciful Jesus, lover of souls! I pray Thee, by the agony of Thy Most Sacred Heart, and by the sorrows of Thy Immaculate Mother, wash in Thy Blood the sinners of the whole world who are now in their agony, and are to die this day. Amen.

Heart of Jesus, once in agony, have mercy on the dying.

AN INDULGENCE OF 100 DAYS.

A PLENARY INDULGENCE once a month to the person reciting the above prayers three times a day at different times, under the ordinary conditions of confession, Communion, visiting a church or public oratory and praying there for the intention of the Holy Father. Pius IX, 2 February, 1850.

O St. Joseph, Foster Father of Jesus Christ, and true Spouse of the Blessed Virgin Mary, pray for us and for the dying of to-day (or to-night). (An Indulgence of 300 days.)

Our Father, Hail Mary, Glory be to the Father.

DEVOTION TO THE AGONIZING HEART OF JESUS.

This devotion has for its objects: 1. to honor the intense mental anguish which the Heart of Jesus suffered for the salvation of men, especially during His Agony in the Passion; 2. to obtain through the merits of our Lord's Agony a happy death for the dying of each day. Think well on it, Christian soul, every day an average of 120,000 persons die, are judged and begin an eternity of endless bliss or misery. Alas! it is to be feared, vast is the number of the dying who are in mortal sin, yet to be saved they need but the grace of a good confession or perfect contrition. Will you refuse to beg this grace for them from the Agonizing Heart of Jesus? Do it now; to-morrow it will be too late to pray for the dying of to-day.

PRAY FOR THE DYING. It is love's cry to God's mercy for our brave soldiers and sailors, chaplains and nurses, when death summons them on the field of honor.

PRAY FOR THE DYING. Have pity on the untold multitude of unbaptized children in danger of death; ask for them the grace of baptism, and for the just in agony the grace of perseverance.

PRAY FOR THE DYING. It is continuing the work of Jesus on earth, saving souls, aye, it is going into the very jaws of death to snatch souls from hell to give them to Christ for eternity.

PRAY FOR THE DYING. Justice demands it, if through your fault some souls have been lost, or are on their way to perdition. Save the dying if you have been a stumbling-block to the living.

PRAY FOR THE DYING. If you save but one soul a day, in ten years you will have given 3,650 elect to Heaven. What a crown for eternity! In return for your charity consider the graces you will receive

in time and the reward in store for you in eternity from our dear Lord, who died for these souls. Think of the eternal gratitude of the loving Heart of Mary their Mother, of their Guardian Angels, and of the redeemed souls themselves. How well they will plead your cause when your time comes to die! There is gratitude on earth; how much more there must be in Heaven!

PRAY FOR THE DYING AND SPREAD THIS DEVOTION. It will be your greatest consolation in death and an assurance of a happy end; for it is easy to die after praying for the dying every day of one's life. "With the same measure that you shall mete withal, it shall be measured to you" (St. Luke 6:38).

PROHIBITION AND THE MASS.

To the Editor, THE ECCLESIASTICAL REVIEW.

I was amazed on reading Dr. Hagan's paper to discover two facts that stand out most clearly and most unpleasantly. First, his paper shows an evident lack of acquaintance with the drink question both from his own and my standpoint. His knowledge of Prohibition is painfully meagre. Secondly, he uses all the old stock-in-trade arguments of the Prohibitionists—the "sob stuff", the studied or unconscious misrepresentation of arguments, the distortion of proofs without reason, the belittling of facts without any contrary demonstration. These two points have given rise to so many strange assertions, glaring inaccuracies, and unfounded conclusions, that one finds it a difficult task to answer them all without drawing out one's reply to an unprintable length. I have decided to reply to him because I felt that the specious character of Dr. Hagan's paper makes it very dangerous. I will touch on the theological and ethical sides very briefly and dwell at greater length on the practical side of the question.

From an extensive reading of anti-drink literature, I do not hesitate to say that a great many Prohibitionists (treating the matter practically) do believe that alcohol does originate from the evil principle of the dual origin of material things as taught by the Manicheans. Apropos of clerical Prohibitionists, let me cite the strange words that I find in a pamphlet issued by the Women's Christian Temperance Union: "It is interesting to know that the Rev. Father ——— is one of the men who do not believe in using fermented wine at the Lord's

Supper".[1] No, not interesting, but saddening. I am wondering why this priest and other clerical Prohibitionists do not believe in the use of fermented wine at the Mass? To me, the words have a queer and most un-Catholic ring.

To other points of Dr. Hagan's reply, I will oppose two quotations that are very apt. Father Keating says most wisely: "The Church has never officially supported Total Prohibition and never will, until she is planted in the midst of a nation of habitual drunkards."[2] I may here remind Dr. Hagan that orgy means drunken revelry and I do not feel that we can (and, thank God! we cannot) apply the term "a drunken reveling nation" to our great and glorious republic. No, we are not a nation of drunkards, and it is about time that the American people resented this unjust and dastardly calumny.

St. John Chrysostom confronted the same situation we are now facing and his solution was most sensible and very Catholic. "I hear men say," he asserts, "when these excesses happen, [women getting drunk and shaming themselves in public], would there was no wine! O folly, O madness! When other men sin, do you find fault with God's gifts? Did the wine, O man, produce this evil? Not the wine, but the intemperance of such as take an evil delight in it. Say then, Would there was no drunkenness, no luxury! But if you say, Would there was no wine! you will go on by degrees, Would there was no steel, because of the murderer; no nights, because of the thieves; no light because of the informers; no women, because of the adulteries; and in a word, you would destroy everything. But do not so, for this is the sign of a satanical mind. And when you have found this self-same man sober, show him all his unseemliness and say to him, Wine was given that we might be cheerful, not that we might behave ourselves in an unseemly way; that we might laugh, not that we might be a laughing-stock; that we might correct the weakness of our bodies, not cast down the might of our soul. . . ."[3]

On the ethical side of the matter, I beg to inform Dr. Hagan that I made no slip whatsoever in my contention that we could not expect to see all temptation pass away out of our

[1] Pamphlet, *Prominent Roman Catholics advocate Prohibition.*

[2] The Rev. Joseph Keating, S.J., *The Drink Question*, p. 101.

[3] Homily on Gospel of St. Matthew, Homily LVII.

lives. I admit that total abstinence on the part of an individual is an act of virtue because it is voluntarily done. But I submit that it is quite another thing to say that it is an act of virtue when a whole nation is legally prohibited, as Dr. Hagan would have it. I am indeed surprised to see such an excellent philosopher fumbling in this way with important definitions that have an important bearing on the question. Let me remind him that temperance, total abstinence, and Prohibition, are three entirely different things, and yet the anti-drink advocates constantly confound them as one and the same. Temperance means use in moderation, while total abstinence is the habitual and voluntary abstaining from all intoxicating liquors. Prohibition, on the contrary, is the forbidding by civil law of the manufacture, sale, and use of alcoholic beverages. The first two are virtues, while the last is not.

Again, Dr. Hagan misses the point. He constantly talks about excess in drink, while my whole contention is that the moderate use of drink is a right that no man can take away from another. I would call attention here to the fact that Dr. Hagan fails absolutely to say a word about that sound philosophical argument taken from Father Keating's book in which the author contends most logically and correctly that a man can drink moderately even though some injury to health ensues. I wondered at the silence. Dr. Wasson sums up this ethical side of the question very cleverly when he asks : " Has the Church a right to confess itself vanquished by any lawful appetite? Is it not its duty to show that it is the master of all by saying to every one of them, Thus far and no further? [4] The Church's credit is not in retreat, but in conquest ". Noble and Catholic words, though not written by a Catholic.

I hasten to the practical side of the question. At present, it is the more important of the three. When one has been so completely in touch with the situation in Oklahoma as I have been, it makes one's blood boil to have Dr. Hagan dismiss so flippantly such a serious matter. " Purely accidental ", and " owing to the mismanagement of certain ecclesiastics ", and " the natural though not commendable irritation ", are some

[4] The Rev. E. A. Wasson, *Religion and Drink*, p. 123.

of the terms used by Dr. Hagan to explain away a situation about which he seems not to know anything at all and which can be explained only on the ground of bigotry making possible such a law by might of numbers. Was it a mere accident that caused the Oklahoma fanatics, led by the bigoted Laughbaum (see quotation in May number), to attempt to do away with the tradition of two thousand years? It was bigotry unbridled and drunk with power. I wish that Bishop Meerschaert would permit the inside story of the Oklahoma fight for religious liberty to be told. This much I am at liberty to say—the passing of that law in Oklahoma was the most contemptible piece of political trickery and treachery that can be imagined between men. It was the old story of confiding men trusting in the words of others and those others casting friendship and everything else to the winds when the opportunity presented itself. It is a gross insult to the Oklahoma priests to say that it was due to their own mismanagement that the bill was passed. They could not have prevented it if they had tried. Bishop Granjon had tried in Arizona in 1916 and had failed. No, that excuse will never satisfy the men who know the real situation and I am sorry to see a young priest allege such a reason without the slightest proof to back up such a serious charge. I suppose that Dr. Hagan would hardly consider that the priests of Oklahoma had a right to be naturally and commendably irritated when they found themselves branded as criminals because they insisted on doing as their Lord did. They were irritated and justly angered and they did the only thing possible—they fought for their rights. Bishop Meerschaert and Dr. DeHasque come of that wonderful little Belgian race that said to another tyrant, "Thou shalt not pass", and they said the same thing to this new tyrant and pest of America. The Supreme Court of Oklahoma has just decided unanimously that sacramental wine must be carried into the State of Oklahoma and that it was never necessary to prohibit it in order to stop intemperance, as Dr. Hagan asserts.

We congratulate the priests of Oklahoma on their victory and the fact that they thought so well of the tradition of two thousand years that they would not permit a band of wild fanatics to take it from them. Such have always been the

methods of Prohibition—to win at any cost and by any means, fair or foul. But they will fail as long as the priests fight, as they must, any attempt to do away with the Holy Mass. In Iowa these fanatics did not hesitate to use the letters of three of the Catholic Bishops of the State approving Prohibition, and at the same time one of the Anti-Saloon League openly boasted in Des Moines that the real object of Prohibition was to do away with the Mass. Was that accidental?

Here in Baltimore, the most venerated man in America, Cardinal Gibbons, gave his views on the Federal Amendment, and he was publicly vilified in the church of the Rev. Mr. Heise, leader of the Anti-Saloon League of Maryland. A short time later, a vicious anti-Catholic tirade was delivered in the Legislature by a paid agitator. This man later did not hesitate to say that the purpose of the whole movement was to eliminate the Mass. I would advise Dr. Hagan and his fellow-clerical Prohibitionists to read the articles published in *America*, beginning 18 May, 1918, and there they will see the close relationship between the anti-Catholic movement and the Prohibition crusade. When that attack against the Cardinal and the Catholic Church was made, there was not a Protestant, minister or layman, who had the courage to defend either. So much can we expect from our Protestant friends. And it should be borne in mind that the attack was not provoked by the mismanagement of certain ecclesiastics or by the " natural irritation " of the touchy Prohibitionists, who must be permitted to do as they please to us, whilst we must not say a word in return. But Bishop Corrigan, a man of eminently good sense and one who talks only when occasion really requires it, came to the rescue and warned the Catholics of Maryland to defend their rights and especially to watch their foes, lest they take away the privilege of saying Holy Mass. Because he dared to perform this act of duty, he was blackguarded in a most shameful manner by the above-mentioned Mr. Heise, and told that " he had thrown down the gauntlet to all Protestants ". All the Protestants of Maryland, therefore, according to Mr. Heise, must oppose the Catholics because they dared to resent the calumnies and lies that had been circulated about them. But the Catholics of Maryland are forewarned and therefore forearmed.

Dr. Hagan is perfectly right when he says that I do not care to associate with such men as McMillan of Iowa, Heise, Laughbaum, and their kind, because I would not care to become a party to the methods used by them, methods that the shiftiest politician would be ashamed to use. In carrying out the false principle, " the end justifies the means ", they are easily first. In one other thing they also easily excel: they are past masters in the art of vilifying, blackguarding, and slandering others and in imputing false motives. A drunkard harms only himself, while these men by their intemperate speech take away or try to take away one of man's most precious possessions—his good name and reputation—simply because he honestly differs from them. Our cause does not need such methods, thank God, and any cause that does is not worthy of support. I wish to add that Dr. Hagan is not of this number, and I hope that he never will join their ranks. Therefore I will most gladly cast my lot with men like Cardinal Gibbons, Cardinal O'Connell, Archbishop Messmer, Bishop Meerschaert, Bishop Corrigan, Dr. DeHasque, and the others who do not and will not sacrifice one iota of the Church's tradition and the right to use the same material at the sacrifice of the Mass as our Lord Himself used. It is high time to make the choice between the Christ-given, apostolically-carried tradition of two thousand years on the one side, and the new-fangled, unscriptural, untheological, unphilosophical, characterless, sentimental, unchristian, unchristlike, unity-destroying, unpatriotic, and trouble-making doctrine of modern American Protestantism on the other. What priest will hesitate regarding the side to choose?

That the choice must be made and that my words are not as harsh and as unfounded as some may think, two facts will show. Archbishop Messmer, seeing the tendency of the movement, has just issued an order to his clergy forbidding them to write or speak in favor of Prohibition, since it had an anti-Catholic tendency. We know that Archbishop Messmer must have come to such a decision only after mature consideration of the matter from all points. His testimony is therefore most worthy.

The second fact is this. Every Saturday there is issued by the Board of Temperance, Prohibition and Public Morals of

the Methodist Episcopal Church at Washington a clipsheet, as the official spokesman of that modern saviour of our American people. We must remember that the Methodist Church is the strongest of the group of allied forces trying to foist Prohibition on the country. In this sheet, under the heading of fillers, we find the following wonderful document:

> The Supreme Court of Oklahoma has ruled that the churches have the right under the prohibition law to import wine for sacramental purposes. This ruling will dissipate much opposition to prohibition. As a matter of fact, however, INTELLIGENT people in all churches had long ago given up the SUPERSTITION that intoxicating wine is necessary to the proper observance of the sacramental duty. (8 June, 1918.)

The capitals are mine and are used to bring out the pertinent points in the quotation. Brother-priests of America, you can easily see how we are regarded by these self-appointed guardians of anything and everything in the United States. We and the Catholics of the United States (there are 17,000,000) are ignoramuses and superstitious. Our tradition of two thousand years is ignorant and idolatrous, even though given us by our Lord's own action in using fermented (intoxicating) wine. The conclusion is evident from the bigoted and lying insult thus hurled at American Catholics. If our practice of following our Lord's example is an ignorant and superstitious one, why should they care whether it is abolished or not when they pass their laws? If it is ignorant and superstitious, then the sooner it is wiped out the better it will be for the world, which must be made good by force if it will not consent to be good voluntarily. So their campaign to wipe the ignorant and superstitious Mass (and thereby get rid of the superstitious and ignorant Catholics) out of existence will continue. We have in the above-quoted insult a clear-cut statement of the feelings of these men toward us and our sacred traditions. Why should we ignore the issue when it has been placed in such a way before us? Will we continue to allow ourselves to be classed as ignorant and superstitious members of this great republic by wild and intemperate fanatics backed up by some short-sighted priests and unfortunately followed by some three million hirelings who allow

them to lead where they will without thinking? No, if we are the right kind of priests, we will resent this latest insult to our religion in a very forcible way by placing before our people clearly the anti-Catholic tendency of the anti-drink movement. Make your choice, brother priests. It must be either Catholic tradition or fanaticism, i. e. Methodism and its allies. Father Butin in very sensible words completely overthrows many of the senseless arguments of Dr. Hagan: "We must insist on the exclusive right of the Church to determine what is the proper material for the celebration of the Sacraments. Any attempt to interfere directly or indirectly with her internal administration has always been looked upon as an encroachment on her divine rights and on her freedom; such an attempt would take us back to the Arabic intolerance of the ninth century." [5]

I will now take up briefly some of Dr. Hagan's more dangerous assertions. *He asserts that the prohibition law will not be enforced.* Strange words indeed, and words that I am positive will not meet with the approval of any of the anti-drink advocates. Would Dr. Hagan have us believe by that assertion that the Prohibitionists are having fun with the American people? It shows little knowledge of the "dry" movement. The law is being enforced and it will continue to be enforced. The Federal Amendment, if passed, will come to stay and it will probably never be repealed. We will abolish forever a right to use a legitimate creature of God merely at the will of a crowd of fanatics and they will see that the law is carried out. In some places, like Idaho, the Church is finding it difficult to get wine, and in other places, like Virginia, West Virginia, and Iowa, her priests must humiliate themselves by going to the corner drug store and ordering the wine that they are not trusted to order directly. How thankful the priests in these States must be for the wonderful and patient tolerance of the irritable and touchy Prohibitionists who permit them still to carry on their ignorant and superstitious rite of Holy Mass, even though the toleration carries with it much humiliation and mistrust of the poor ignorant and superstitious priests from their holier and more

[5] ECCLES. REVIEW, Vol. LII, No. 2, p. 162.

intelligent and absolutely non-superstitious brothers, who know that they will free the world from all its evils when they drive out the much exaggerated drink evil. There is a lot more in the Prohibition movement than Dr. Hagan ever dreamed of or knew. We shall not be lulled into inactivity by such sops as non-enforcement of the law, thrown out to us by our Catholic Prohibition clerical brothers.

Again, I was surprised to read that Dr. Hagan admitted that it was natural for us to have alcoholic drinks. I am quite sure that he is again at odds in this matter with his colleagues of the anti-drink crusade. They would never be betrayed into such a dreadful admission.

When Dr. Hagan speaks about reactions, he shows poor acquaintance with history. I would recall to his mind the fact that the officials at the Court of Leo X expected a reaction from the Reformation and they were positive that it would come. As a matter of history, four hundred years have passed and the reaction back to the Catholic Church has not occurred. Then, too, many waited for a reaction from the French Revolution. Over a century has passed and we are still waiting for that particular reaction. It is worse than folly to trust in reactions that most probably will never come. We are going to fight to maintain the rights that we possess and which we see no real reason to give up. They are natural, and why should we give them up? I would beg Dr. Hagan and the other Catholic advocates of the anti-drink movement to get more closely in touch with both sides of the Drink Question before they rush into print with the dangerous, unfounded, and unprovable assertions that throw all the blame on the defenders of Catholic tradition and attempt to lull to sleep with false promises and hopes of a drink millenium those who are not actively in touch with this serious question. It is not entirely political; it has also a large religious aspect that we will pass by lightly to our future regret.

Let me sum up the whole question in the brilliant résumé of a writer in the *Catholic Mind*. "The Church", he says "stands for sobriety, yes. She stands also for truth and for liberty and she would expect every one of her priests to be ready to give up his life, if necessary, in defence of them. The right to take a drink of wine may seem a small thing;

but it is a right, nevertheless, when one can use it without sin. Put that right under the guillotine and other rights will soon have to mount the stairs and suffer a like fate. Finally, it is no small thing, but a monstrous thing, to stand between a priest and his right and duty of offering the Holy Sacrifice of the Mass as Prohibitionists have done in Arizona and as they are planning to do in other places ".[1] A most sensible, comprehensive and unassailable conclusion for my rejoinder.

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ADORATION OF THE CROSS.

Qu. The answer given in the May number of the REVIEW concerning the genuflexion to the Crucifix seems to imply that we do not pay *cultus latriae* to the cross and crucifix. Is not this in need of correction? Is not the worship of the cross and crucifix an indirect worship of our Lord Himself? Or, in other words, do we not worship the cross and crucifix because of the infinite perfections of the Divine Person whom the crucifix represents to us, or with whom the cross is associated? The worship we pay to God is the same, whether it be paid to Him directly or indirectly through created things associated with Him. Hence the genuflexion to the cross and crucifix would be an indirect adoration (*cultus latriae*) of the Second Person of the Blessed Trinity, just as the veneration of a statue of Lincoln or Washington would be an indirect veneration of the person whom it represents.

Resp. There was no intention in the article referred to to deny the unanimous doctrine of theologians that the honor paid to the crucifix is paid to Christ Himself, and is therefore the highest kind of worship, *cultus latriae*. It was merely a question of terminology, or rather of prudence in the use of words. The generic term " veneration " is not incorrect in this context, and *may*—we do not say *should*—be used, when the specific term " worship " may give rise to misunderstanding and misrepresentation.

[1] *Catholic Mind*, Vol. XIII, No. 15, 8 Aug., 1915.

A DISHONEST EMPLOYEE.

Qu. *A* has a man, *B*, in his employ, whom he entrusts with the handling of cash. In course of time *A* discovers that *B* is not honest, and discharges him. *B* now obtains a position with another employer, *D*, who also entrusts him with the handling of money, knowing nothing of *B's* dishonesty. What I want to know is, (1) Should *A* remain silent regarding *B's* dishonesty, and be content with giving him advice privately and helping him to reform? or, (2) Should he inform *D* of *B's* dishonesty and thus protect *D* from loss?

Resp. It is clear that, if *D* applies to *A* for recommendation of *B*, *A* is obliged *ex justitia* to answer truthfully, if he answers at all. If no such request is made, the character of *B* must be taken into account. If *B* is confirmed in dishonesty and evidently beyond reform, *A* is bound in charity to prevent the loss that *D* would almost certainly incur in employing a dishonest person to handle money. If, however, *B* has fallen for the first time, if it is evident that he has learned by his mistake and is determined to reform, if a word of private advice and admonition would be judged sufficient, it would seem that *A*'s obligation in charity ends there and he is not required to say anything to *D*. In any case, if by *A*'s revelation of the dishonesty of *B*, the latter is prevented from obtaining employment, the cause of this inconvenience is *B*'s own dishonesty and not the action of *A*.

A CASE OF RESTITUTION.

Qu. An old lady in a certain town consented to go to the local Poor House until such time as she could be received into the Home of the Little Sisters of the Poor. Before going to the Poor House she sent for an old friend, who is a very prominent citizen in the town, and told him she wanted him to take the money she had in the local bank. This amounted to five hundred dollars. The man knew that the old lady had made a will a year or two previously, and he knew also that a niece, who was a favorite with the old lady, was named as executrix and sole beneficiary after one bequest of fifty dollars was made. The man consented to take the money when the old lady had withdrawn it from the bank. Upon receiving it, he at once turned it over to the favorite niece, leaving the old lady under the impression that he had kept it. The town officials, learning of the existence of the money, approached the old lady about it and

wished her to turn it over to the town in payment for her support in the Poor House. The old lady would give no explanation of what had become of the money, and, because of the known friendship between her and this prominent citizen, the town officials went to him to see if he could get the money from the old lady. He, fearing a bad mix-up, instructed the old lady to stick to her story of forgetfulness and also instructed the niece to admit having received only $150.00 with which to bury the old lady. This man now wishes to know where he stands. Should he try to get back that $350.00 (as the town officials are willing to allow the $150.00 for burial purposes), and pay the town at the rate of $2.00 per week for keeping the old lady? If he cannot get the $350.00, is he held to pay out of his own pocket? He says he never gave the matter a thought until recently. He is worrying because of possible scandal.

Resp. There are several matters of detail which are omitted from the statement of the case, but which would have a determining influence on the solution. How long, for instance, was the old lady an inmate of the local Poor House? The length of time that she was an inmate would, of course, determine whether she was indebted to that institution in an amount that would constitute *materia gravis.* Again, is the old lady still living? If she has passed away, the will of course has acquired legal effect and the title to the five hundred dollars has passed to the niece. In regard to the " prominent citizen " about whose obligation our correspondent is chiefly concerned, he never had a valid title to the amount of money which he drew from the bank and no right to dispose of it as he did, although he knew of the intention of the owner as expressed in her will. If the " old lady " is still living, the obligation of restitution to the local Poor House rests with her. If she is dead, the niece has validly inherited, not the five hundred dollars, but only as much of it as her aunt could justly dispose of. What was strictly due to the Poor House could not be inherited. Who, then, is obliged to pay this? The obligation rests on the niece and the prominent citizen *in solidum conditionate.* That is to say, if the niece pays it, the prominent citizen is released from the obligation. If not, he is held to the obligation, because, being a trustee, he alienated the property, namely the five hundred dollars, without due authorization. He did not profit by the disposition of the property, it is true; but he misrepresented matters, told the " old lady "

to stick to her story of forgetfulness, and advised the niece to admit having received only one hundred and fifty dollars. He was therefore strictly a coöperator in the loss accruing to the Poor House. At the same time the obligation rests first on the niece, because she is *ditior facta*. We presume throughout that a person in the old lady's circumstances who has five hundred dollars in bank is obliged to pay something for her keep in a city or county institution. Such at least is the general understanding.

LEGAL TIME AND NATURAL TIME.

Qu. It is clear to me from what the REVIEW says about the Daylight Saving Law that one is free to follow either the natural time or the legal time in regard to abstinence, the eucharistic fast, the recitation of the canonical hours, and so forth. But I would like to know what the *obligation* is. When the clock says that it is one minute after twelve on Saturday morning, has Saturday really begun, since, by natural time, it is only one minute after eleven on Friday evening? May one, then, eat meat, or is one still *obliged* to observe the Friday abstinence?

Resp. When one is *free* to consider that Saturday has begun, one is not *obliged* to observe the Friday abstinence. There is ample authority for this in the most recent writings of canonists and moralists. For instance, Cardinal Gennari in *Consultazioni canoniche*, p. 691 of the *Monitore ecclesiastico*, Ser. III, Vol. VIII, p. 322. The latter authority cites a decision of the S. Penitentiary, 19 November, 1882, which declares explicitly: "Fideles in jejunio naturali, etc. sequi medium (seu legale) tempus *posse, sed non teneri.*"

TESTAMENTARY RIGHTS OF A WIFE.

Qu. The following case was recently proposed to the writer: Mrs. A, the mother of several children ranging from seven to sixteen years of age, died, leaving her fraternal insurance of one thousand dollars to her father and mother. The premiums had been paid, with one or two exceptions, with money supplied by her husband. The woman had badly mismanaged the house, disregarding every rule of economy. The husband was earning a comfortable wage and giving it to his wife to provide for the family. They were buying a house on terms; but just before the wife died the house was lost because of

lapsed payments, and after her death the husband found unsettled accounts with the grocer, milkman, and others, aggregating nearly five hundred dollars. This sad state of affairs was due entirely to the mismanagement of Mrs. A. Was she justified, then, in leaving this insurance (which would have been just enough to pay the unsettled accounts, the doctor's bill, and the funeral expenses) to her parents? And can the parents, who are aware of the family's plight, conscientiously accept and retain the thousand dollars? Thus the case was proposed. Was I right in saying (1) that Mrs. A was bound *ex pietate* to leave her insurance to her husband and children; and (2) that her parents might without any injustice accept and retain the thousand dollars?

Resp. Noldin (*De Praeceptis*, n. 376) distinguishes between *Bona Familiae* and *Bona Communia,* and since American Law (apud Lehmkuhl, n. 1067) defines *Bona Communia* as goods acquired by sale or donation in the name of both husband and wife, it would seem that the distinction is applicable here. Granting that it is, the ownership and the right to dispose of family goods belongs to the husband alone, certain exceptions being recognized in law. Hence it would seem that, with these exceptions, the husband alone can alienate these goods. Noldin, for example, says (n. 378): "Si uxor ex bonis familiae, quorum maritus est dominus, marito rationabiliter invito, aliquid sumit, hujus strictum jus laedit, et per se ad restitutionem tenetur, nisi condonetur injuria."

In the case proposed there is apparently question of *Bona Familiae,* namely, the money set aside as the fruit of the joint labor of husband and wife. He works to acquire the money, and she by her household work and administration contributes to saving. The *dominium* of these savings rests with the husband, the wife, of course, being entitled to *congrua sustentatio,* a reasonable amount for her charities, etc. When, therefore, the wife alienates these savings against the reasonable wish of her husband, she violates his strict right, and is guilty of injustice.

The question, then, resolves itself into this: Was the husband reasonably unwilling that the insurance should go to his wife's parents? There is nothing said as to whether the parents were in want, or whether the insurance policy was

written before or after the marriage. If the parents are in want, and this is the only means of relieving them, the wife was entitled to make this provision for them, and the husband's objections would not be reasonable. If the policy was written before the marriage, the parents being made beneficiaries at that time, and the husband, knowing about it, did not object, he waived his right to object. If, on the other hand, the policy was written after the marriage and the insurance made payable to the wife's estate, and the husband so understood it when he consented to the payment of the premiums, the wife by making her parents the beneficiaries (provided they are not in real want) acted contrary to the reasonable objections of her husband and thereby was guilty of an act of injustice. Whether the parents are bound to refund *ante sententiam judicis* depends on whether or not the wife was guilty of injustice.

"ELOGIA FUNEBRIA"—A QUESTION OF TRANSLATION.

Qu. In the law restricting funeral sermons the words *elogia funebria* are used. The phrase has been accepted to mean "funeral eulogies". I venture, however, to suggest that the Latin word *elogium* being derived from ἐκλέγω, not from εὐλογέω, it means, etymologically, at least, not a laudatory discourse, but an outburst of any kind; so that, according to the strict sense of the word, every funeral sermon would come under the ban, and be forbidden. I have very few authorities at hand whom I could consult; but those I have consulted do not seem to favor the *eulogy* translation.

Resp. We have consulted a considerable number of dictionaries and vocabularies, with the result that, from the philological or etymological point of view, we are as much embarassed by the wealth of scholarship as our correspondent seems to be hampered by the poverty of his resources. The meanings of *elogium* and *eulogium* can scarcely be counted, much less expounded in brief space. We think that the obvious intent of the law is to forbid, or at least restrict, laudatory discourses at funerals, and, as it is a restrictive law, it may, unless authoritatively interpreted in a stricter sense, be understood *in sensu benigniori.*

THE MORALITY OF COSMETICS.

Qu. While every right-minded person, lay or clerical, will join me in deploring the lamentable custom or fashion of the present day, in obedience to which young girls paint their faces in a manner that offends all good taste and genuine Christian sentiment, there is a more particular phase of the question about which I wish to consult you. When a penitent accuses herself in confession of having used cosmetics, in other words of having painted according to the prevalent fashion, what is the confessor to think of the gravity of the offence? On the one hand, the authorities on the subject are very severe; evidently they think that it is a mortal sin. On the other hand, I, for one, cannot imagine that some, at least, of those who are guilty of this practice would do it if they felt in any way they were seriously offending God. I say nothing of the opinions of preachers who inveigh against the custom with a vehemence that is hardly justified, unless the offence is mortal. Indeed, I have no faith in the utility or efficacy of these denunciations. I am concerned here with the problem as one meets it *in tribunali*. What are the principles by which the confessor should be guided?

Resp. The principles are clear enough and definite enough. Noldin, summarizing the doctrine of St. Thomas, says (*De Praeceptis* n. 107): "Faciem linire fuco ac pigmentis erit mortale, si fiat ad lasciviam, veniale, si solum ad fingendam pulchritudinem, nullum, si fiat ad occultandum aliquem defectum." The way is clear for the confessor, then, to discover the motive; for it is evidently the motive, intention, or, as we say, the state of mind of the penitent that determines the gravity of the offence in this case. The first, *ad lasciviam*, is, we prefer to think, rare; the second is the most likely to be present; and the third is the most difficult for the penitent to confess to. "Because others do it", is an answer which, we think, may be reduced to the second. It will be seen that in this, as in many other matters, the perplexity arises, not from the principles but from the application of them in particular instances.

THE WORD "NOVENSILES" IN A RECENT DOCUMENT.

Qu. With regard to your answer to the query headed "Novensiles and First Communicants" in the February number of the REVIEW, it appears that the force of the difficulty proposed by your

correspondent was not fully appreciated. The edition of Lehmkuhl's *Casus* from which the querist took his quotation was published three years after the promulgation of *Quam singulari.* In the preface to this edition, under date of 3 May, 1913, the author says: "Et revera propter novissima decreta Romana, praecipue in volumine secundo non pauca mutanda aut accuratius exponenda erant. Quod observabit benignus lector in iis quae de sacra communione et de matrimonio agunt." Now, it has been ascertained by actual comparison with the third edition that case 43b of Vol. II, fourth edition, in which the quotation occurs, is entirely new. Hence Lehmkuhl's opinion in the passage quoted by your correspondent is evidently not "based on previous enactments to which he refers in his *Theologia Moralis* II, 200," but on the word "novensiles" in the decree *Quam singulari,* or, rather, on some source of certain information as to the correct interpretation of the passage under discussion. To this source, of course, you could not have had access when, in 1910, immediately after the promulgation of the decree, you ventured to translate *novensiles* by "first communicants". In other words, while no one can blame you for having given us, as now appears, a wrong translation, it seems certain that "novensiles" should be taken as synonymous with "novennes".

Resp. In the REVIEW of February 1918 (page 204) a correspondent contended that in the decree *Quam singulari* relating to First Communion, the word *novensiles* in the original had been incorrectly rendered as "first communicants". Authorities were cited by him to show that the word is merely a synonym for *novennes,* and should therefore be translated "children nine years old". We contended, in answer, that the translation "First Communicants" is correct, and on our side we produced authorities to show that in classical Latin *novensiles* meant those recently admitted to the honors of the pagan pantheon and that, by force of the context, it meant in the pontifical document those recently admitted to the Divine Banquet, first communicants.

A document which has just come to hand confirms our interpretation. It is a decree of the S. Consistorial Congregation placing restrictions on the attendance of clerics at lay Universities. In paragraph three we read: "Qui . . . ad Universitates laicas frequentandas destinabuntur sacerdotes, si novensiles sunt, ab examinibus . . . minime eximantur." Here *novensiles* means "newly ordained priests" or "juniores

cleri"; surely it does not mean priests who are "novennes"! As in this document the word means "those recently ordained". so, in the older document it means "those just admitted to first communion".

THE USE OF VIGIL LIGHT.

Qu. A well-known firm advertises a vigil light in which wax is used in place of oil. Can it take the place of the Sanctuary Lamp? Can it be used in place of the liturgical candle, since it is nothing but a candle in glass?

Resp. Provided the wax in the glass receptacle be bees-wax, there is no reason why the Vigil Light may not be used as a Sanctuary Lamp. Canon 1271 of the Codex says: "Coram tabernaculo, in quo sanctissimum Sacramentum asservatur una saltem lampas diu noctuque continenter luceat, nutrienda oleo olivarum vel cera apum". The canon then makes provision for cases in which olive oil is not available. In regard to the liturgical candle, we should hesitate before giving an affirmative answer. It is true that bees-wax in a glass is practically a candle in glass, but it is equally true that, where wax can be had to make a vigil light, it is to be had to make candles in the traditional shape; and to abandon the traditional candle without good and sufficient reason is, to say the least, inadvisable. We believe that, during the Forty Hours' Adoration, if there are on the altar the prescribed number of liturgical candles, the vigil light may be used, in addition to them. To use the vigil lights exclusively would be an innovation for which there seems to be no sufficient reason.

CORRECT SENSE OF "CONFRATERNITY", "SODALITY", ETC.

Qu. In Roman decrees and other documents, especially in those relating to indulgences and other pious privileges, the words "Confraternity", "Sodality", "Pious Union", are frequently used as if they meant the same thing. Have these terms any fixed meaning, and, if so, where can one find an authoritative definition of that meaning?

Resp. A work recently published by Father Aurelius Borkowski, O.F.M., entitled *De Confraternitatibus Ecclesias-*

ticis, declares that there is a good deal of confusion in the use of the terms referred to. In the course of his treatise, however, the author is at pains to point out the essential characteristics of a Confraternity and the differences between it and a Sodality, Pious Union, etc.

LIVE NOT TO EAT; BUT EAT TO LIVE.

Qu. Apropos of a recent article on Prohibition which contended that it is lawful to eat or drink for the mere pleasure of eating and drinking, it occurs to me to ask whether the Church has not condemned precisely this doctrine. It seems to me there is a condemned proposition on this subject.

Resp. Innocent XI condemned the following proposition: "Comedere et bibere usque ad satietatem ob solam voluptatem non est peccatum, modo non obsit valetudini: quia licite potest appetitus naturalis suis actibus frui." But, as moralists point out, this does not forbid one to eat or drink *propter delectationem*. What is forbidden is eating or drinking "propter solam delectationem." In other words, it is the positive exclusion of any motive other than pleasure, more particularly, the exclusion of the ultimate aim of all conduct (*ultimus finis*), that is wrong. The proverb, "Live not to eat; but eat to live," is, after all, not an inaccurate summary of the Church's doctrine.[1]

EXTRA CANDLE AFTER CONSECRATION.

Qu. Is there any authority for lighting an extra candle or torch after the consecration at a low Mass? A neighbor of mine has introduced the custom, and bases his right to do so on the Rubrics of the Missal. He quotes VIII, n. 6 of the "Ritus celebrandi". I think, however, that the Rubric must have reference to the torches which are lighted at High Mass. Will the REVIEW kindly explain the Rubric? I do not understand how the Rubric can mean what my neighbor claims it does. It certainly is not observed in that sense.

Resp. The words of the "Ritus celebrandi missam" may be found in any Missal. The Rubric in question reads (Cap. VIII, n. 6): "Interim, dum celebrans elevat Hostiam, accenso

[1] See Génicot, *Theol. Moralis Institutiones*, I, 147.

prius intorticio (quod non extinguitur nisi postquam sacerdos Sanguinem sumpserit, vel alios communicaverit, si qui erunt communicandi in Missa) minister manu sinistra elevat fimbrias posteriores planetae, etc." In other words, the server, before he lifts the end of the chasuble at the elevation, lights a torch or candle. The Rubric is evidently here speaking of a priest assisted by a single server. Our correspondent is therefore mistaken in thinking that the reference is to a High Mass. His neighbor has liturgical authority for lighting a third candle at the consecration. However, as Ojetti remarks in the article "Candela", n. 708: "Ex rubricis ab elevatione ad communionem inclusive deberet accendi tertia candela; attamen, *consuetudo eam non accedendi servari potest.*" This is sustained by Decree No. 4029 of the S. Congregation of Rites. To the query: "Utrum consuetudo servari possit non accendendi tertium cereum in missis lectis a consecratione ad consummationem?" the S. Congregation answered "Affirmative". While the neighbor can, as we have said, find liturgical authority for the practice, we believe that most people would, like our correspondent, regard it as an innovation. It is better, in our opinion, to follow the general custom of not lighting a third candle, since this, too, is allowed.

THE PAULINE PRIVILEGE IN THE NEW CODE.

Qu. A question of great importance arose out of a statement made in the REVIEW recently. The REVIEW stated, without further comment, that "the Pauline privilege can now be used in favor of non-Catholics". This has given rise to hours of discussion at many gatherings of priests. I can easily presume that this query has already been presented to the REVIEW; but, lest it might possibly be overlooked, I wish to direct attention to it. I interpret it to mean that the person converted from infidelity need not necessarily be baptized in the Catholic Church to become entitled to use the Pauline privilege, when the other conditions are present; but, that one can become, say, an Episcopalian, and having made the interpellations, etc., can marry a Catholic, on the strength of the Pauline privilege That the second marriage must be with a Catholic, I think is evident from the new Code. But I further am of opinion that if the married infidel becomes converted to the Catholic Church, such a one can use the Pauline privilege (the other conditions being present) to remarry whomsoever he or she will, dispensations being required, from disparity of cult or mixed religion, as the case may be.

Resp. The author of the article in the REVIEW from which our correspondent quotes has already corrected the reference to Canon 1121 which follows his statement that "the Pauline privilege can now be used in favor of non-Catholics," and the correction will be made in the forthcoming reprint of his article in the volume to be published by the REVIEW. For the rest, he calls our attention to the fact that the possibility of applying the Pauline privilege to non-Catholics is not an entirely new point in Canon Law. He cites Palmieri, Gasparri, Ballerini, Pesch, Wernz, Billot, Lehmkuhl, De Smet, and others, as favoring the *opinion*. He also writes: "I am rather disposed to think that the subject of discussion among the priests was whether or not the new Code made this opinion certain. Perhaps the wording employed in the article of the REVIEW was unfortunate, and may have conveyed the impression that the contrary opinion was no longer tenable. Against any such impression I thought I had sufficiently guarded in the opening and concluding paragraphs of my paper wherein I claimed a merely doctrinal value for my several opinions. A doctrinal interpretation is, of course, worth only the reasons that can be advanced in its support. The sole reason assigned by me in the present instance was the rule of law, 'ubi lex non distinguit, nec nos distinguere debemus', as applied to the phraseology of the Code. Let us consider the terminology employed in the matter of the Pauline privilege. If we consult Canons 1121, 1122, 1126, what do we find? Such expressions as *conjux conversus et baptizatus* (1121); *parte conversa* (1122); *pars fidelis* (1126). It should be observed that all these expressions refer to the party converted from infidelity; furthermore, that they are general in tenor, being unrestricted by any qualifying clause. For these reasons I concluded that converts indiscriminately, whether to Catholicism or to a non-Catholic sect, were included within the purview of the law. Whether I was justified in so doing, let the more learned judge. However, I think my opinion receives additional weight from a comparison of the canons just cited with others of the Code wherein a similar terminology is employed. Thus, in describing the qualities of papal jurisdiction, Canon 218, Par. 2, states: "immediata . . . tum in omnes et singulos pastores et *fideles* . . . " Surely, no one doubts that

the term " fideles " here comprises Catholics and non-Catholics alike. Why then limit the term " pars fidelis " of Canon 1126 to Catholics only? May I further direct your attention to two other canons dealing with the question of marriage itself? Canon 1070 provides: ' Nullum est matrimonium contractum a persona non baptizata cum *persona baptizata in Ecclesia catholica . . .* ' Again Canon 1099, Par. 1, 1, enumerating those bound to the *forma matrimonii*, says: ' Omnes *in Catholica Ecclesia baptizati et ad eam . . . conversi . . .* ' An examination of these canons will show, I think, that where the Code wished to specify those baptized in the Catholic Church or converted thereto, it did so either expressly or equivalently. But in the canons bearing on the Pauline privilege the terms are used without any such specifications. Hence I concluded that they apply to all baptized without distinction.

"Against the method of argumentation I have adopted, it may perhaps be objected that the Church purposely refrained from qualifying the terms " pars fidelis ", etc., not indeed with the intention of including converts to non-Catholic sects, but rather in order not to settle the controversy. If so, *suo quisque sensu abundet.* To enter upon a discussion of this point would lead us too far afield, involving us finally, I fear, in further discussion as to the origin of the Pauline privilege and other accompanying questions. In conclusion, let me say that perhaps we have still to await some express declaration of the Holy See on the matter."

Criticisms and Notes.

THE ORIGINS OF CONTEMPORARY PSYCHOLOGY. By Cardinal Mercier, Archbishop of Malines. Translated by W. H. Mitchell, M.A. P. J. Kenedy & Sons, New York. 1918. Pp. xii—351.

Partly by reason of Cardinal Mercier's prominence before the world since the opening of the war, and partly because of his intimate connexion with the University of Louvain—an institution which has suffered so deeply during the same period—attention has been focussed upon the philosophical activities of that eminent authority. It was only recently that this REVIEW had occasion to bespeak the merits of the concluding half of the English translation of the *Traité Elementaire de Philosophie Néo-Scholastique* — a treatise in part written and in its totality inspired and directed by Cardinal Mercier.

We have here and now to introduce the translation of another philosophical product of the same eminent mind. Measured by quantity, the book is the shortest of Cardinal Mercier's philosophical works. In several respects, however, it possesses a unique importance and value. On the one hand, while less didactic in form and method than its predecessors, it is more discursive and, in the better sense, liberal as regards both matter and form. On the other hand, it is more original in conception and execution, being not so much a remoulding of Scholasticism as an historico-critical treatment of modern psychology. To Descartes is usually assigned the more or less equivocal honor of being the father not only of the philosophical, but specifically of the psychological systems that have sprung up on every hand during the past three centuries. The author of the celebrated *Discours sur la Méthode* introduced an exaggerated dualism into psychology which, vitiating the very roots of philosophy, became the source of the wrong tendencies and false methods that have characterized so much of modern speculation. One of Descartes' fundamental mistakes—if not the absolutely primary one; since the latter lay in his wrong (the purely subjective) method of criticism—consisted in his splitting human nature into two entirely independent substances. With Descartes the human soul is an entity separate from the body and lodged comfortably in the pineal gland. The body is an essentially different substance, a machine controlled by " the animal spirits " which, emanating from the heart, ascend to the brain, whence they flow along the nerves to the other parts of thte body.

From the hopeless disjointedness of human nature defended by Descartes results, on the one side, an exaggerated spiritualism, which

with Malebranche took the form of Occasionalism and Ontologism, under Spinoza the form of Pantheism, and under later thinkers, various types of an excessive Idealism. On the other side, from his view of the body as essentially divorced from and only accidentally conjoined with the soul proceed all the mechanistic, positivistic, and materialistic philosophies of modern times. The demonstration of these two theses constitutes the substance of the book at hand, the larger part of the criticism being directed to the excessively empiricistic aspects of recent psychology, which by professedly banishing from its territory all metaphysics thinks to rid itself of the soul whose existence it declares to be a useless hypothesis; thus giving us in exchange for the old psychology that monstrosity of recent experimentalism, *une psychologie sans âme.*

After completing his critique of Cartesianism and its sequent systems, the author gives a survey of the neo-Thomistic movement and shows that only upon the conception of man's nature as maintained by a sane Scholasticism is it possible to erect a consistent psychology, one that takes adequate account of the part played by the soul, together with the no less essential rôle of the body; and by consequence a system wherein the analytic and inductive combines with the deductive and synthetic method to construct an all-round scientific interpretatiton of man, his nature and life.

Such are the leading ideas of this very important contribution to philosophy. Needless to say, they are elaborated with all the insight and power of luminous expression for which Cardinal Mercier is so justly famous. Happily, too, the translator has done his part with credit both to himself and to his text. Finally, the publishers have given the work a becoming dress and a general externality that wins and facilitates reading.

AN ELEMENTARY HANDBOOK OF LOGIC. By John J. Toohey, S.J., Professor of Logic and Metaphysics in Georgetown University, Washington, D. C. Schwartz, Kirwin & Fauss, New York. 1918. Pp. xiv—241.

The title of this manual is, as we are reminded in the Preface, to be taken literally. The book is intended to be *elementary;* the subtler questions which are wont to be elaborated in more extended treatises are omitted. Moreover, it is a *handbook* calling for expansion and illustration on the part of the teacher who adopts it as a class manual. Obviously, of course, the term *elementary* is an elastic qualification, logicians being variously minded as to what should be considered elementary or even essential to their science. Doubtless, however, they would all recognize that none of the real elements has

been omitted in the present handbook, even though some might regard the exposition, for instance, of the syllogism, as transcending the *elementary*. Be this as it may, super-elementariness in such a matter is certainly a trait of generosity with which no one is likely to find fault.

It might be asked, why should there be another handbook to claim attention just now, seeing that the limited supply of the latter energy has been already overtaxed by the multitude of similar works preoccupying the field? Wherein can a new claimant differ notably from any one in the long line of its ancestry which reaches back to the patriarchal logician, Aristotle? It might seem at first sight hard to answer this querulous query. Nevertheless, a glance through these pages reveals the fact that there are some features here that merit particular attention on the ground of their being at least individuating, if not specific, traits. The first of these is the distinction which is made between inference as an *act* and as a *process*—a mark which, as the author deems rightly, serves to simplify the theory of reasoning and to manifest the formal identity underlying the various types of inference. Another feature deserving special consideration is the treatment of the mechanism of the syllogism. In the first place the author leads the student into the syllogism by the more analytical route, which is that of the three (four) figures. The method has its advantages over the usual way, which leads synthetically from the rules of the syllogism into the figures.

What, however, is more noteworthy is that the author abandons entirely the hypothesis of the distribution of the predicate—the time-honored hypothesis upon which the art of inference has generally been built and which has been almost universally adopted by logicians since the days of the Organon. Two reasons are assigned for departing from this venerable theory. First, the inconsistencies which the author finds it to involve—a charge for which he adduces, not without a vein of humor, a number of subtle reasons. These are given in the Appendix. Secondly, it is claimed that a far more direct and simple explanation of the Categorical Syllogism is attained by the *Dicta* than by the hypothesis of a distributed predicate. The *Dicta* are certain canons which express the relations of the syllogistic terms viewed in the light of *comprehension* instead of *extension*. These *Dicta*, the author suggests, should be written or printed separately on charts to be hung up in the class hall.

What are we to think of this excision of the distributed predicate? Undoubtedly the mind usually thinks of the predicate as a term of comprehension rather than extension. When one says *Man is mortal*, one is thinking of *mortal* as a *note* in the idea of man. One scarcely, if at all, adverts to the fact that *man is some mortal being*, that man

is a *part* under the *extension of mortal*. And yet, on the other hand, we not infrequently attend primarily to the *predicate as extended*. For instance: "All metals are positive elements"; "Whales are mammals"; "All is not gold that glitters". And so on.

Moreover, the hypothesis of a quantified predicate facilitates the mechanism of inference both immediate and mediate. And it should not be forgotten that Logic is an art, even though a science. Indeed its art is far more apparent in our text-books—not omitting the one before us—than is its character as a science. From this point of view the extensional aspect of the predicate lends itself to the manipulation of syllogistic forms and the employment of the diagrams which help to enlist the eye in the service of the reason. Besides, by a very simple device the extensional and the comprehensional forms become interchangeable. One has simply *to transpose the premises and invert the copula* in order to transmute the one into the other.

For these and other reasons some prefer to hold on to the hypothesis of the extensional predicate.

At the same time, since hardly any attention is paid in the average text-book to the theory of comprehension, it must be regarded as decidedly a point of merit of the present manual that it gives due prominence to this aspect of inference.

Another point of merit is the treatment of fallacies. These specious types of argument are more fully explained than is customary in our handbooks. In this connexion, however, one could wish that Father Toohey had made up his mind to cast overboard once and forever the puerile examples of sophistry which have so long disfigured books of Logic. While it is true that puns and quibbles may answer as illustrations of the nomenclature of fallacies, they certainly sound no warning that dangerous snakes lurk in the jungles of sophistry. What we have a right to expect from manuals of Logic is that they should impress the student with the supreme importance of the study as a discipline, a caution, a mental medicine. We fear the examples of sophistry or fallacy furnished by nine-tenths of the text-books make no such impression. For the most part they remind one of Mark Twain's *Ollendorf:* "Where is the bird? The bird is in the blacksmith's shop".

In conclusion, it should be noted that the present handbook is confined to Formal Logic or Dialectics. Within these limits the treatment is comprehensive and is a model of the *logica docens simul et utens*. The method, the definitions, the classifications, the argumentation are perfect exemplifications of the Logical Doctrine expounded and inculcated. Moreover, the mechanical arrangement of the matter and the judicious employment of varied type have combined to produce a text-book in which nothing from a didactic point of view is lacking.

In view of a second edition, which will probably be early demanded, we would suggest that the syllogism at page 88: *No horses*, etc., has *two* false premises (not *one*). At page 114 the *illicit minor* alone is mentioned; the *illicit major* should be shown up. The syllogism at the middle of page 207, *Some things*, etc., seems (as printed) to violate the third rule *numquam capiat*, etc.

THEOLOGIA FUNDAMENTALIS SECUNDUM S. THOMAM. Pars Apologetica. DE REVELATIONE. Vol. I. Auctore P. Fr. R. Garrigou-Lagrange, O.P. Parisiis, J. Gabalda. Pp. 564.

This is more than a mere restatement of traditional apologetics; it has an atmosphere of timeliness about it that cannot be said to be a common characteristic of Scholastic text-books. The author understands the modern mentality and gives to the old arguments just that twist which makes them effective in our days. This may be said of the treatment of the subject throughout, but there are parts that deserve to be singled out for special mention.

There are two modern errors which may be regarded as the deadliest foes of a supernatural revelation. They are evolutionary pantheism and agnosticism. The latter destroys the interest in a revelation, the former makes a revelation useless and meaningless. The agnostic's attitude toward revelation is one of supreme indifference. Even the suprasensible does not appeal to him, let alone the supernatural. The author does well in giving so much attention to this insidious error, which has tainted so many otherwise well-meaning minds. His refutation of the agnostic prejudice is thorough and convincing and will be helpful to those who have to deal with young men that have been infected by positivism. The refutation of pantheism shows the author's abundant resources of learning and trenchant dialectic skill. For this task he has prepared himself by an excellent monograph on the existence and nature of God (*Dieu, son existence et sa nature*). Here the author is at his best, attacking the adversary with his own weapons and leaving him no ground to stand upon. In the present volume we are led to the act of faith; the rule of faith will be dealt with in a subsequent volume.

The preambles of faith are of such importance that we do not begrudge them the generous and unstinted treatment the author sees fit to devote to them. If too large for the class-room, this treatise on Fundamental Theology is just the thing for supplementary reading and private study. It shows the wonderful strength of the Catholic position and the inconsistency of the enemies of the supernatural and the futility of their objections. C. B.

DICTIONNAIRE APOLOGETIQUE DE LA FOI CATHOLIQUE. Contenant les Preuves de la Verité de la Religion et les Réponses aux Objections tirées des Sciences humaines. Quatrième édition, entièrement refondue sous la direction de A. d'Ales, Professeur à l'Institut Catholique de Paris. Avec collaboration d'un grand nombre de Savants Catholiques. Fascicule XIV: Mariolatrie — Modernisme. Gabriel Beauchesne, Paris. 1918. Pp. 160.

It is unavoidable in issuing a publication of this character that certain articles will have to be broken up in the transition from one fascicle to its successor. In the present case we find *Mariolatry* carried over from the thirteenth number and completed in the number at hand; while *Modernism* breaks off in the fascicle before us to receive its completion in the number later to follow. The interruptions inevitable under the circumstances will of course disappear as the fascicles become conjoined into the bound volumes. The present section contains, besides the titles above indicated, a number of highly important subjects, each of which, it will be noted, is handled by a scholar of recognized authority. Thus we find the *Martyrs* treated by Paul Allard; *Materialism* by the Jesuit, P. Dario, professor at Gemert (Holland); *Miracle; Mithra,* by the Editor; while *Modernism* is divided into quite a number of separate divisions, each of which is elaborated by a specialist. In this way nothing has been omitted by the editorial management to bring this, the fourth revision of the immense work, up to the highest standard of scholarship and lucid exposition. The present number, like its predecessors, challenges our admiration, and in a measure wonderment, that in the midst of relative poverty Catholic France is able to produce and to distribute a work of such proportions, perfection, and costliness.

LEGISNE TORAM? Grammatica Practica Linguae Hebraicae, Seminariis Scholisque Publicis accommodata; auctore D. B. Ubach, O.S.B., in Collegio Internationali S. Anselmi de Urbe Professore. Vol. I: Phonologiam et Morphologiam complectens. Sumptibus Monasterii B. M. V Montisserrati. 1918. Pp. xii—212.

It is certainly desirable, perhaps imperative, to assure (as does Dom Ubach in the introduction of the present Grammar) the young student of Hebrew that the language he is about to grapple with is easily mastered—in fact, that it is by far the easiest and the simplest of any of the tongues with which he has hitherto been engaged. Whether or not it is because the youth is at the time unable to realize the easiness of the task before him, at any rate he, or at least the

class whereof he is a specimen, seldom seems to acquire, let us not say a mastery of, but even a working acquaintance with, the language of the Old Covenant. Perhaps the fault lies at times with the tools—the Grammar which may chance to be either too intricate, prolix, or, on the other hand, too thin and skeletal. Whether or not such be the case, it might be, *grammaticis legentibus*, odious to decide. At all events, Dom Ubach gives the youth no chance—supposing him conversant with simple Latin—to blame the grammar for failure to learn Hebrew. For nothing could be simpler or clearer than the method here pursued. The text is divided into lessons—three-score-and-ten in all. Each lesson has first a brief list of simple rules, followed by a vocabulary and closing with an exercise. The lessons are followed by a chrestomathy, and this in turn by full paradigms of the verbs, regular and irregular. Finally, there is a complete lexicon of the Hebrew words employed in the book. The method, the execution, and the characters are perfect. It is the modern method of language study. It is practical and adequately thorough. Let it be noted, however, that the present section of the work contains only the word forms. Another section treating of Hebrew syntax is in course of preparation.

A SPIRITUAL AENEID. By R. A. Knox, late Fellow of Trinity College, Oxford. New York, Longmans, Green and Co. 1918. Pp. 263.

As long as the soul is regarded as a thing of tremendous importance, so long will the inner spiritual happenings, noiseless and unspectacular though they be, command the attention of discriminating minds and be followed with keen interest and relish by those who are not blinded to the deeper meanings of life. A book of self-revelations always finds eager and enthusiastic readers, particularly if it deals with that ever interesting fact of the conversion of a soul. Men, after all, are more intimately related by their inner experiences than by outward events. Glimpses of other men's souls bring home to us a thrilling sense of fellowship. We love to learn of those tragic and stirring incidents in which God and the soul are the chief actors. This is the secret of the strong appeal of spiritual autobiographies. If literary charm is added to this inherent interest of the matter, the attraction, of course, increases in proportion.

A Spiritual Æneid is a book of this type. It embodies the history of a conversion from Anglicanism to the Catholic faith. No doubt stories of this kind are well nigh legion. This fact, however, does not diminish the interest that attaches to them; for every convert starts from a different point and reaches the final goal by a different path. Each has individual experiences, individual doubts, and

individual solutions. No two souls travel the same road in their quest of the truth. Inner history is even more diversified than external history. And the story of the conversion of Mr. Knox has very distinctive features of its own.

Trained to introspection and self-observation, the author is well able to analyze the workings and processes of his mind. His knowledge of psychology stands him in good stead and prevents delusions into which the inexperienced readily fall. To rehearse the first flutterings of doubt that rendered the soul vaguely uneasy and uncomfortable; to show the growing insistence of these intellectual misgivings; to explain how they were strengthened by outward circumstances, and how, finally, they compelled the author to seek rest and peace in the Church of Rome lies beyond the scope of this review. To peruse these in detail is the privilege of the reader.

The Æneid motif which runs through the book imparts to the story an exquisite flavor that may render it very acceptable to literary palates, although, however felicitous in its applications, it is apt to produce on others the impression of a certain artificiality that may seem somewhat out of place under the circumstances. C. B.

MON PETIT PRÊTRE. Récit d'une Mère. Par Pierre Lhande. Paris: Libraire Gabriel Beauchesne. 1918. Pp. 252.

Among recent Catholic writers in France a notable place must be assigned to the Rev. Pierre Lhande. A priest, he writes about priests, and his special excellence lies in the portrayal of the Basque people in the country of the Hautes Pyrénées. A student of psychology, he knows how to picture with marvelous fidelity the emotions of love and reverence, as well as those weaknesses of the human heart that have made up the tapestry of life's passion from the beginning. His latest book is the record of a mother's gratitude in the remembrance of the vocation to the priesthood which God had given to her child, and which she had watched with a solicitude that is deeply touching as well as edifying and instructive. The boy becomes a priest and is then torn from her to devote his life to the northern mission in America. The writer's aim is to arouse in the hearts of French women, of mothers, an appreciation of the high and consoling calling to the sacred ministry, in view of the want of ministers of the altar that is threatening France, owing to the sacrifices she has made by giving thousands of her priest sons to the war. The lesson applies to every country in some measure, and *Mon Petit Prêtre*, if translated into good English, would charm many a young mother wherever our tongue is spoken. But the translating of this book is not an easy matter. The elevated sentiment that pervades its pages is couched

often in the peculiar Basque idiom, which is not easily put into equally idiomatic English. But in any case the story might be repeated in graceful form so as to carry the conviction that the noblest career which a mother may foster in her sons is that of the priesthood.

RELIGIOUS PROFESSION. A Commentary on a Chapter of the New Code of Canon Law. By Hector Papi, S.J., Professor of Canon Law, Woodstock College. P. J. Kenedy & Sons, New York. 1918. Pp. xv—87.

It goes without saying that an extremely important section of Canon Law is that which lays down the requirements and conditions of religious profession. Father Papi was therefore well advised when he selected this chapter of the new Code for explanation—a task for which his intimate knowledge of the theory and his long experience and practice of the religious life so eminently adapt him. His commentary is therefore a model of orderliness, simplicity, conciseness, and clarity. Having set forth the nature and varieties of religious profession, he proceeds to comment on the sections of the pertinent Chapter in the Code—giving first the Latin text, then the English translation, lastly the exposition. The orderliness of the method is made at once apparent by the marginal notes which summarize the contents. The work should prove of great value to religious communities both of men and women, as well as to the clergy entrusted in any way with their direction.

LUTHER ON THE EVE OF HIS REVOLT. A Criticism of Luther's Lectures on the Epistle to the Romans, given at Wittenberg in 1515-1516. By the Very Rev. M. J. Lagrange, O.P. Translated by the Rev. W. S. Reilly, S.S. Cathedral Library Association, New York. 1918. Pp. 135.

The opinion has long and widely prevailed that Lutheranism was born 31 October, 1517, the day on which its father posted on the door of the University church in Wittenberg the famous ninety-five theses wherein he attacked the preacher of indulgences in Germany. But, as Father Lagrange proves in the articles gathered together in the little volume before us, "long before that date Luther was already in full possession of his theological system. If all the details were not formulated, the principles had been laid down clearly and with assurance. The monk had his doctrine and his plan of reform. It is now clear that the new religion is not the result of circumstances" (p. 2).

Two years prior to his public revolt Luther had been lecturing on the Epistle to the Romans at the Wittenberg University. A manuscript copy of his *Commentary* was recently discovered by Joannes Flicker in the Vatican archives. Subsequently the original of that copy, in the handwriting of Luther himself, was found to have been preserved, carefully unread, under a glass case in the Royal Library of Berlin. How it happened that this precious document could have escaped the eyes of the countless champions of the Reformation thus far remains unexplained.

The details of Flicker's discovery are given sparingly in his edition of the Berlin manuscript, which was published in Leipzig, 1908. Father Denifle had, however, made most effective use of the Vatican copy, as all know who have perused the first part of his monumental *Luther und Lutherthum*. The learned Dominican's co-religionist has likewise made a no less penetrating, though somewhat less severe, critique of Luther's Pauline exegesis. The results of his study, which appeared in the *Revue Biblique* 1914-1916, in the *Revue d'Apologétique pratique*, and in his *Saint Paul, Epître aux Romains*, 1916, have been translated by Father Reilly, S.S., and are published in the neat little volume before us. We have no space here at command to set forth the valuable testimony relating to the mind and character of Luther which Father Lagrange brings forth from this lately discovered commentary. We must refer the reader to the present translation, which he will find to be perfectly transparent and in form worthy of the original.

Though the work is too small to require an index, a table of contents would be a desirable convenience in a future edition.

HISTORIC MACKINAC. The Historical, Picturesque and Legendary Features of the Mackinac Country. Illustrated from sketches, drawings, maps and photographs, with an original map of Mackinac Island, made especially for this work. By Edwin O. Wood, LL.D., formerly President, Michigan Historical Commission; Vice-President, Mackinac Island State Park Commission; Trustee, Michigan Pioneer and Historical Society; Life Member, American Historical Association, American Irish Historical Society, New York Historical Society, New York State Historical Association; Life Fellow, American Geographical Society; Member, Mississippi Valley Historical Society, and State Historical Societies of Michigan, Ohio, Indiana, Illinois, Wisconsin. and Minnesota. In two volumes. The Macmillan Co., New York, 1918. Pp. 697 and 773.

The author of these sumptuous volumes disclaims ranking them

with "the achievements of historians". He would prefer to have them regarded as "the attempt of a layman" to gather together from the large mass of material scattered through many documents such "leading features" as may seem to be of "special interest". We may well admit this modest estimate if by the "achievements of historians" we are to understand an accumulation of chronicles, annals and the compilations of didactic manuals. If, on the other hand, however, the historian has achieved his best when he has resurrected the past, and given it a voice that tells of the doings, the joys, sorrows, strivings, failures, accomplishments of times gone by; and when he has done all this in a manner and style that holds our interest while it informs our mind—in this sense we must insist on claiming for the work a place amongst the most meritorious achievements of historians.

Mackinac is just a little islet near the straits that bear the waters of Lake Michigan into Huron. Hardly more than six miles in area, it was for two hundred years the centre of the most varied and intensely human activities — religious, social, political, industrial. In more recent times it has settled down to its alternate seasons of winter slumber and the summer bustling of a popular vacation ground. Dr. Wood tells the story of the Mackinac country from the documents and from venerable books, many of which have long ceased to haunt the book marts; and he has woven into and around the narrative impressions which the Fairy Isle has made upon the numerous writers who for generations have been singing its praises and painting its glories. Indeed his work is almost encyclopedic in respect to its subject; for there is no aspect of the island and the adjacent region which it leaves unnoticed. The legendary stories of the Indians; the history of the heroic missionaries—gathered for the most part, from that monumental source of first-hand experience, the *Jesuit Relations;* the career of the French conquerors; the domination of the English; the warrings and massacrings; the picturesque adventurings of the *coureurs du bois;* the fur-tradings of the French, the English and the Americans; the conspiracy of Pontiac; the growth of the churches; the loveliness of scenery; the flora—these are but a few of the central points around which the author has gathered an immense wealth of facts and incidents; the whole being crowned with the choicest tributes of many gifted pens.

The text is magnificently embellished with over a hundred and fifty illustrations, most of them in half-tone. The bibliography covering some three score pages is practically exhaustive, while the chronological table and the ample index place the rich treasury of historical and literary material within the easy command of the reader.

THE WAR AND THE COMING PEACE. The Moral Issue. By Morris Jastrow, Jr., Ph.D., LL.D., Professor in the University of Pennsylvania, author of "The War and the Bagdad Railway," "The Civilization of Babylonia and Assyria," etc., etc. J. B. Lippincott Co., Philadelphia and London. 1918. Pp. 144.

Certain critics, whose sight seemed to have been stimulated more from within than from without, claimed to find in Professor Jastrow's former book on the *Bagdad Railway* indications of disloyalty on the part of the author. Probably most readers of the work were surprised to learn of such an imputation, since they saw no foundation thereof in the text. Be this as it may, the book before us can by no possibility be construed into any light but that of the most pronounced and vigorous opposition to the policy of the Central Powers.

It does not fall within the scope of this REVIEW to deal with the war literature as such. The *Bagdad Railway* was reviewed because the historical note which it struck gave it something of a clerical interest; and attention is now called to Dr. Jastrow's recent book by reason of the broadly moral issue with which it deals and for which therefore the volume may likewise be thought to appeal to the clergy.

The issue in question is summed up by the author in "the single formula that we are fighting an unholy alliance between power and national ambitions, and that this power is exerted in two directions—power as the means of carrying out national policies, and power on the part of a military group headed by a ruler who embodies in his person the principle of autocracy as a measure of holding a nation in its tight grasp" (p. 8). This statement of the issue recurs with slight variations again and again, so that the reader cannot possibly escape the dominating theme. The first part of the book is devoted to proving that "we are fighting an attempt to propagate a national policy through military force", and in the second place that such an employment of force to secure a national policy is morally wrong (p. 21).

In the second half of the volume the general conditions of a permanent peace are dwelt upon. The *terms* of peace are not considered. What those conditions are it is not easy to state precisely. On the whole they mean the righting of the moral issue—Germany's relinquishment of her ambitions and of her employment of force to attain them. The war must continue till the moral issue is thus solved.

For the discussion of these difficult problems we must refer the reader to the author's pages. From them he will get, if not a solution in every respect convincing, at least not a few stimulating ideas aptly illustrated by historical allusions and expressed in a smoothly flowing and felicitous style.

Literary Chat.

The second portion of the manual of meditations entitled *Our Lord's Own Words*, by the Right Rev. Abbot Smith, O.S.B., confirms the title to praise which had been accorded to its predecessor. The author has judiciously combined in the first part of each meditation the direct narration, which is explanatory, with the personal address to our Lord in the second part; thus making appeal both to thought and to feeling; eliciting conviction, determination, resolution, and affection. Priests and religious who like to meditate on our Lord's own words will find the book serviceable. (New York: Benziger Brothers; London: Washbourne.)

In his compact little volume entitled *Religion and Human Interests*, Father Slater, S.J., takes a very broad and comprehensive view of his subject. After setting forth the true meaning of religion, he considers its relation to the individual and the family, to secularism, conscience, liberty, and to business. There are also two brief chapters on the new Code, and one on the origin of right. Seeing that the booklet contains only sixty-six pages, the treatment of these topics is necessarily very succinct. However, Father Slater, we need not say, never sacrifices clarity to brevity (Benziger Brothers, New York).

The *Story of Oswald Page* has plenty of red blood in its veins. It is a story for boys about the boys of Calixtus, an academy down in "Ole Virginny". Typical boys they are. Osborn with his big blue eyes, his curls, and his high soprano voice, is dubbed a girl, a doll, by his ruder chums, but he shows them that he is true blue, that he can strike out from the shoulder when necessary, and when pitching ball knows how to make "the other fellow" strike out. Oswald Page hails from Gold Pot Mountain. The ozone of Arizona's uplands is in his blood, and in his soul is the love of a good mother.

The author of the story, Father Edwin Flynn, is an army chaplain. He knows how to deal with the bigger boys in camp and field. He is equally at home with the smaller boys in the dormitory and on the diamond. If this is Father Flynn's first boy's story, the youngsters will be looking for the next and the next; just as they have been doing with Father Finn's. The book is well made and at a reasonable price, by P. J. Kenedy & Sons, New York.

It is gratifying to note that Father Sullivan's *The Externals of the Catholic Church*, which was reviewed in these pages some few months ago, can now be had in a second edition, revised to conform to the new Code. The fact is a testimony to the need there was for a work of the kind and to the fact that Father Sullivan's book supplied the demand. (New York: Kenedy & Sons.)

The new *Code*, with its comprehensive and succinct canons, is reaching the minds of its subjects through various supplementary commentaries and specialized manuals. Besides the articles which have appeared in the REVIEW and which are now issued in a single convenient volume, there is the extensive *Commentary* made by the Benedictines and at present coming forth in successive installments from the press of the B. Herder Co., St. Louis. Father Papi's commentary on the laws relating to the Religious Profession is reviewed in the present number.

We have now to welcome a little volume compiled by Father Joseph O'Hara, of the Philadelphia Cathedral, on the *Laws of Marriage*. The subject is obviously one of supreme importance and yet one upon which the vaguest and even the most erroneous conceptions have always prevailed and still prevail. Father O'Hara has done well in bringing together the Church's doctrine and legislation upon so vital a matter. All the essential and the principal integral elements of Matrimony are briefly stated and explained. Particularly valuable are the chapters on the im-

pediments to marriage; for it is concerning them that ignorance and error most widely prevail. The little volume will be helpful outside as well as inside the Church. The book is neatly made by Peter Reilly, Philadelphia.

Prayer books in various forms adapted to the special needs of our soldiers and sailors have from time to time been noticed in these pages. Likewise the miniature format of the New Testament. Messrs. Benziger Brothers are now sending forth a small volume in which prayerbook and the New Testament are combined. The prayers comprising the more important Catholic devotions take up but thirty-six pages; the New Testament over seven hundred. The latter figure means that the paper is opaque and unusually good, and the type relatively large. The size of the book is convenient and not cumbersome in the pocket; the binding is neat and strong; and the price for so handsome a volume is eminently reasonable.

The REVIEW had occasion a year ago to congratulate the Faculty and the student body of St. Bonaventure's Seminary, Allegany, New York, on the first issue of their *Year Book*. Our congratulations are now extended upon the issuance of the volume for 1918. To say that both as regards matter and form, outward appearance —paper, presswork, illustration—and the interest of its contents, the second number quite corresponds to the high standard of excellence set up by its predecessor, is to pay but a just tribute to this laudable undertaking.

Not the least interesting feature of this number is the catalogue of the incunabula in the Seminary Library. The list takes up almost six pages of the volume and contains some valuable *venerabilia*. The compiler's suggestion to librarians of Catholic institutions to issue similar lists of their rare books is wise and timely. Will it be followed? The Year Book is issued by the Seminary Press at a reasonable price.

Mr. John D. Rockefeller Jr., has thrown much feeling, but little logic, into his *Religion of the Inarticulate*—a reprint from the *Saturday Evening Post*. He probably never expected that a merciless logician would take up the pretty creatures of his emotions and dissect them with a dialectical scalpel. But this is precisely what has happened. Doubtless many priests received a complimentary copy of Mr. Rockefeller's pamphlet. Whether they have been thus honored or not, they will find it worth while to read how Father Joseph Conroy, S.J., has dealt with the loosely-jointed religion in his open letter to Mr. Rockefeller.

A Religion—with a Minus Sign is the title of this timely little critique. It is not likely to convert Mr. Rockefeller, but it will probably do many others much good, just as did Father Lambert's *Notes* on Ingersoll, to which some people liken it. The pamphlet is issued very neatly and for a very small price by the Loyola University Press, Chicago.

The Sisters of Mercy of St. Augustine's Novitiate, West Hartford, Connecticut, have issued as an anniversary souvenir a pamphlet entitled *The Religious Teacher and the Work of Vocations*. The brochure comprises a series of Conferences given by Father Delaunay, at the Sisters' College of the Catholic University. It were greatly to be desired that every religious teacher in the country should have and read this solid and practical little essay.

Generalities are to be distrusted in every department of human knowledge, but particularly in that of history. Yet the fascination in a large, embracing synthesis brings to a focus the discordant and unrelated facts which, in their isolation, baffle and bewilder the mind. Hence the popularity of what is called philosophy of history, for which, however, the professional historian has nothing but unmitigated scorn. An humble attempt, however, to discover the increasing purpose that runs through the events of human history and to disengage from them useful lessons for future guidance cannot but be regarded as a commendable undertaking. Such a venture, modest in its claims, is *The Great Thousand Years*

(by Ralph Adams Cram; Boston, Marshall Jones Co.). The rapid survey comprises the thousand years that lie between the fifth and the fifteenth century. The author's contention is that this epoch actualized the ideals of Christian civilization, and that there is no salvation for our time except by a return to the principles of medievalism. Though not free from fanciful constructions, like all efforts of this kind, the essay is quite readable and very stimulating. The unpretentious character of the essay and the genial manner of its author disarm criticism, even where one is compelled to differ from the views set forth.

We are the last to regret that some of the idols of our times have come down with a crash. Catholic philosophers long since pointed out the danger that lurked in the systems of Kant, Spencer, and Bergson. Their warnings are unheeded. Dr. O. Willmann showed that Kant was the philosopher of Protestantism, and that his influence would bring modern thought to complete bankruptcy. No one would believe him, until that dreadful calamity that is soaking European soil with blood, opened men's eyes. Now the prestige of Kant is gone; in due time the other false gods will descend from their pedestals. Then, perhaps men will find their way back to the truth. J. Paquier, an eminent French scholar, traces in an interesting study the connexion between the teachings of Luther and the subsequent development of German philosophy (*Luther et L'Allemagne.* Paris: J. Gabalda). Written under the stress of strong bias, it occasionally lapses into exaggerations, but, in the essential points, is perfectly correct. We cannot but feel gratified at the fact that the ruthless logic of life has brought about a result which Catholic philosophy labored in vain to achieve.

Pathos and tragedy follow in the wake of the war. Those caught in its wide-flung net may tell stories that move to tears. *En Esclavage* (edited by Henriette Celarié; Paris: Bloud & Gay) narrates in an artless way the experiences of two young women taken from their homes and deported to the enemy's country. The simplicity of the style makes the narrative the more impressive.

Her Irish Heritage (by Annie M. P. Smithson; New York, P. J. Kenedy & Sons) is, undeniably, a powerful novel, revolving round the events of Easter, 1916. The heroine, vividly sketched, wins the heart of the reader from the moment she opens her lips. Besides her, there are other beautiful characters that stir one's love for the race of which they are types. Even the villain is not painted all black, and is dismissed when he has played his ugly part. An atmosphere of kindness and good nature, brightened with flashes of gentle humor and sparkling with inoffensive wit, pervades the whole story, which reveals the innermost soul and the deepest longings of a people that has drunk of the cup of woe to its very dregs. Though it views the crisis of the fateful Easter from the Irish standpoint, it contains no bitter line and strikes no harsh note. The self-restraint of the author is worthy of admiration.

All the arts do homage to Our Blessed Lady. Daily, new songs are composed in her honor and new books written to set forth her praises. From day to day the magnificent chorus swells. Our own times do not lag behind, but join generously in the glorious anthem. Sister M. Philip adds a sweet note to this universal harmony by her beautiful book, entitled *Our Lady's Month* (St. Louis: B. Herder Book Co.). It contains meditations on the titles that have been bestowed on the Blessed Virgin by the Church, and is most suitable for May and October devotions. Redolent with the fragrance of true piety, these pages form a rare garland, not unworthy of the fairest blossom of human kind.

The Holy Eucharist is the magnet that attracts souls with sweet, irresistible force. To make it better known will always be the chief task of the pastor. Herein he will be greatly helped by Father Girardey's excellent treatise on *Jesus in the Eucharist* (B. Herder Book Co.). All pertinent questions are dealt with in a terse style and explained in a simple fash-

ion. The argument for the real presence from tradition is developed at great length; in particular, much space is given to the Apostolic Fathers and St. John Chrysostom. It was a happy thought to add a short sketch of the edifying life of Gustave Maria Bruni whose ardent love for Jesus in the Holy Eucharist has won for him the beautiful name of the little Seraph of Jesus in the Sacred Host. In the preparation of sermons for Eucharistic devotions the book will be of great service.

Taken all in all, our ascetical literature has fallen on evil days. There is little in it that rises above mediocrity, though the output is considerable. Rarely one comes across a book of real merit in this field, which impresses one as a dreary waste. One of the reasons of the shallowness and vapidness of numerous ascetical treatises is the lack of familiarity with the great spiritual writers of the Christian past. This radical defect will be remedied by Dr. P. Pourrat's scholarly study on the history of asceticism from the beginnings of the Church to the Middle Ages (*La Spiritualité Chrétienne.* Des Origines de l'Eglise au Moyen Age. Paris: J. Gabalda). The author is well known by his works on positive theology, and it is a delight to see scientific methods and sound scholarship applied to a subject which is mostly treated in what is called a popular way. The chief aim of the author is expository, but he finds occasion to refute Harnack's theory that asceticism was foisted on Christianity as a foreign element. The generous texts from the early Christian writers prove beyond cavil that Christianity and asceticism are inseparable, and that the ascetical life of the first centuries was the inevitable outcome of the Gospel teaching. It is no exaggeration to say that this volume can easily replace a score of the ordinary ascetical works that come from the press in our days. It is an inexhaustible mine of information and will. moreover, lead the reader to the discovery of new untapped veins of the most precious ore.

No thoroughfare! is our solemn warning to the Rev. R. Heber Newton, D.D., who thinks he has found a short cut to the religious unity of mankind in the elimination of all those points on which the existing creeds differ. This plan he elaborates with a great show of learning in a recently published book entitled *Catholicity* (*A treatise on the Unity of Religions.* New York: G. P. Putnam's Sons). That way, however, lies the ruin of all religion. Nothing can be gained by reducing Christianity to the level of Paganism and by stripping it of its supernatural character. The author is a thoroughgoing evolutionist, applying that theory to the origin and development of religion and holding that Christianity differs only in degree from other religions. This theory he bolsters up by what he is pleased to term the results of the comparative study of religion, for which he professes the highest regard, forgetting that most of the conclusions arrived at by this science, if science it be, are notoriously uncertain and unreliable. Miracles and dogmas find little favor in his eyes; yet a religion without dogma is a religion without a rational basis and, consequently, one that cannot appeal to intellectual beings. Not a diluted religion, but only a strong, rich faith can be the bond that will unite men in an effectual manner.

A booklet of thirty-two pages, entitled *Prayers during War Time* "for the safe return of our soldiers and sailors and for victory to our cause", has been compiled by the Rev. Aug. M. Hackert, S.J. The prayers are from approved sources. They are divided into four distinct groups, each group ending with a Litany. Congregational singing then follows. The exercises are well calculated to strike a sympathetic chord in the hearts of any congregation during these days of war, and it is a pleasure to commend the services as a "War Hour" before the Blessed Sacrament. (St. Mary's Pamphlet Rack, W. 30th St. & Carroll Ave., Cleveland, Ohio.)

With the Red Cross in France, by Alice Dease, is a collection of short stories. They are all human stories, transfused, however, with a superhuman radiance. They are healthy and wealthy, both in thought and in

beauty of form. The ten tales fall within only ninety pages. The writer declares them to be "founded on incidents, the truth of which has been vouched for either by Red Cross workers or in the English or the French Press." (P. J. Kenedy & Sons, New York.)

An article reprinted in pamphlet form from the American Historical Review bearing the title *The Mission as a Frontier Institution in the Spanish-American Colonies* affords an excellent survey of the interrelations between the Spanish government and the Catholic missionaries in the civilizing of the American Indians, particularly in our South West. The paper is entitled a Faculty Research Lecture, and bears the signature of Professor Herbert E. Bolton. It evinces a grasp of the pertinent historical facts and an unusually just discrimination between the political and the religious agencies employed by Spain in her policy of colonization. It will serve to diffuse more widely a knowledge of what the Padres accomplished not only in the sphere of religion but also in that of genuine civilization and the industrial and even the liberal arts. It will likewise, one may hope, help to dispel some widespread darkness relative to the history of the Spanish missionaries.

Those who have absorbed, for instance, the traditional rumor that the Padres waxed rich by exploiting the Indians of the California missions, will probably see for the first time in these pages the statement which we emphasize below: "The Indians of the missions were expected soon to become self-supporting, and, indeed, in many cases they did acquire large wealth through stock-raising and agricultural pursuits. *But not a penny of this belonged to the missionaries, and the annual sinodos, or salaries continued to be paid from other sources, from the Pious Fund in California and from the royal treasury generally elsewhere.*"

Professor Bolton's paper is reprinted under the auspices of the Newman Club of the California University, Berkeley.

Mention should here be made of the annual booklet issued by the Newman Club. Besides the chronicle of the organization's activities—a most encouraging list indeed—the pamphlet gives a catalogue of the Catholic student associations in secular universities and colleges throughout the country. Priests engaged in this sort of work will find the pamphlet suggestive.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

SKETCHES FOR THE EXERCISES OF AN EIGHT DAYS' RETREAT. By Hugo Hurter, S.J., D.D., Professor emeritus of Theology in the Catholic University of Innsbruck. Translated by John B. Kokenge, S.J. B. Herder Book Co., St. Louis and London. 1918. Pp. 275. Price, $1.25.

JESUS IN THE EUCHARIST. By the Rev. Ferreol Girardey, C.SS.R. B. Herder Book Co., St. Louis and London. 1918. Pp. 172. Price, $1.00.

OUR LADY'S MONTH. By Sister M. Philip, of the Bar Convent, York. Preface by the Right Rev. Bishop of Northampton. B. Herder Book Co., St. Louis; Sands & Co., Edinburgh. Pp. 157. Price, $1.30.

DEVOTION TO THE SACRED HEART OF JESUS. Its Theology, History and Philosophy. By the Rev. Joseph J. C. Petrovits, J.C.B., S.T.D. Introduction by Cardinal Gibbons. B. Herder Book Co., St. Louis and London. 1918. Pp. 281. Price, $1.25.

A COMMENTARY ON THE NEW CANON LAW. By the Rev. Charles Augustine, O.S.B., D.D. Vol. I: Introduction and General Rubrics, Can. 1—86. B. Herder Book Co., St. Louis and London. 1918. Pp. 184. Price, $1.25.

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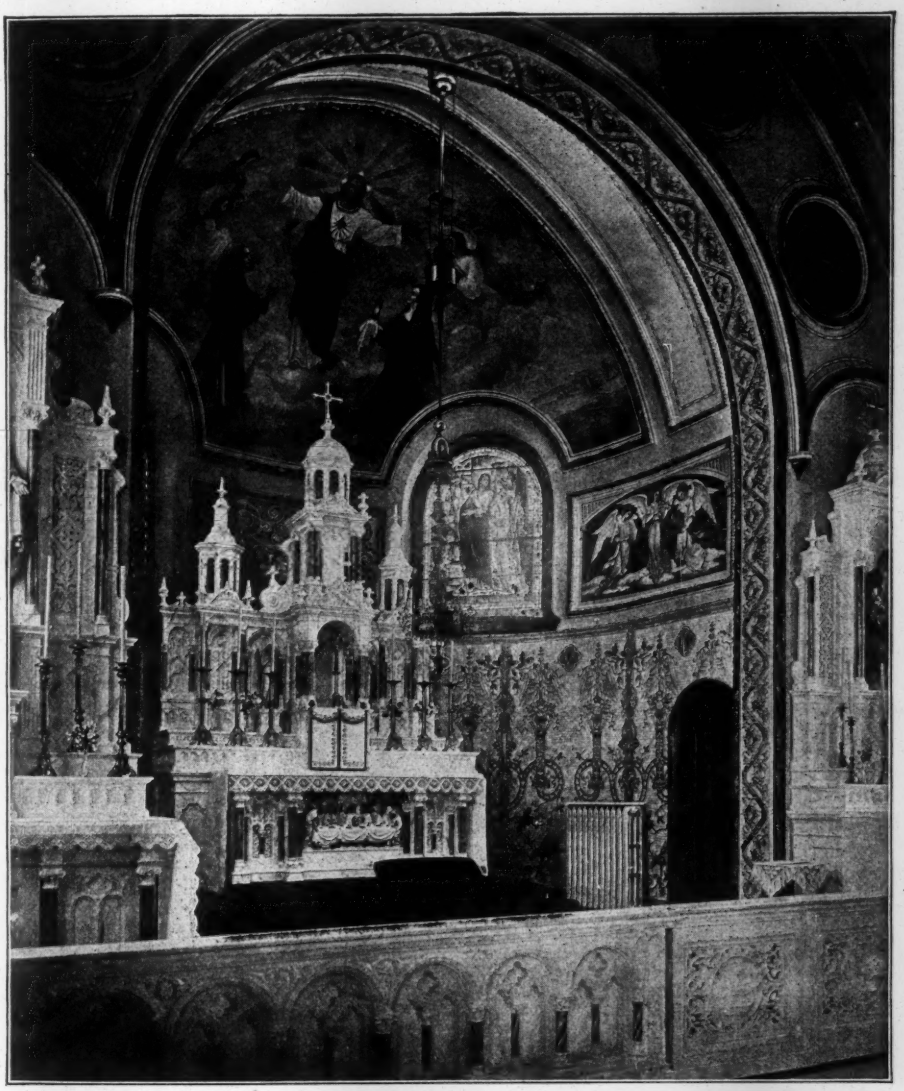

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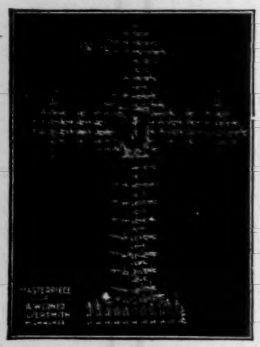

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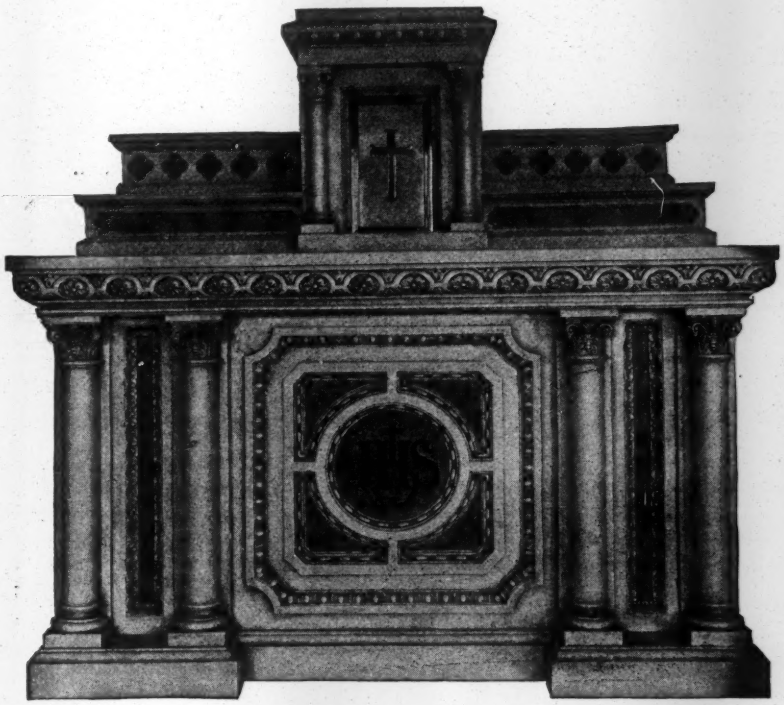

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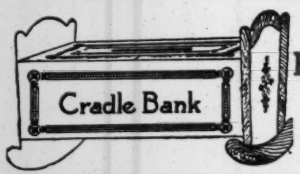

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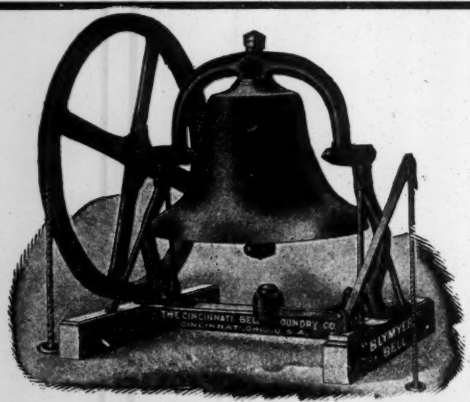

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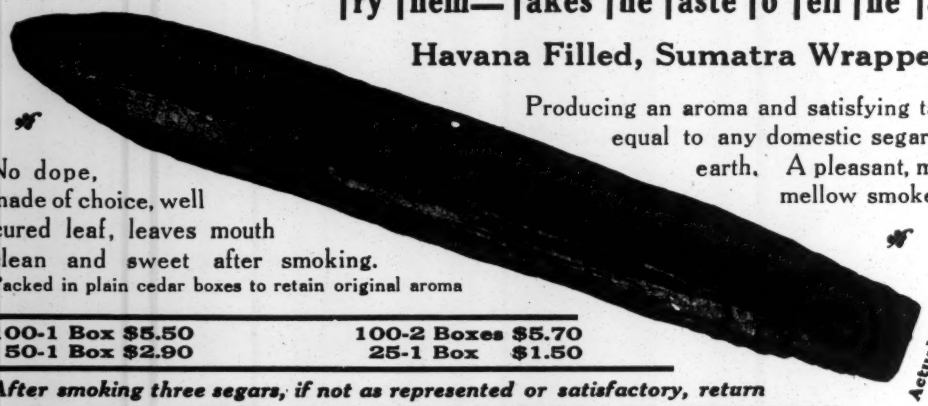

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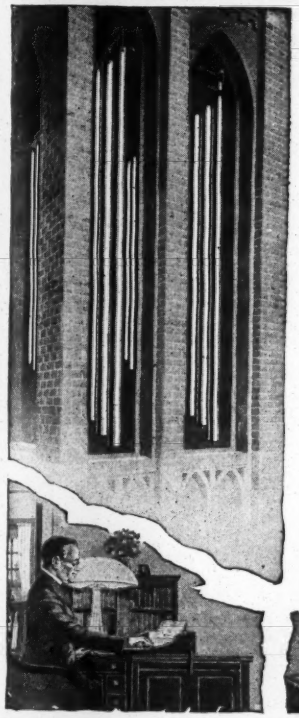

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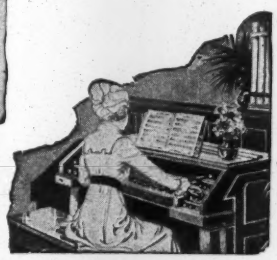

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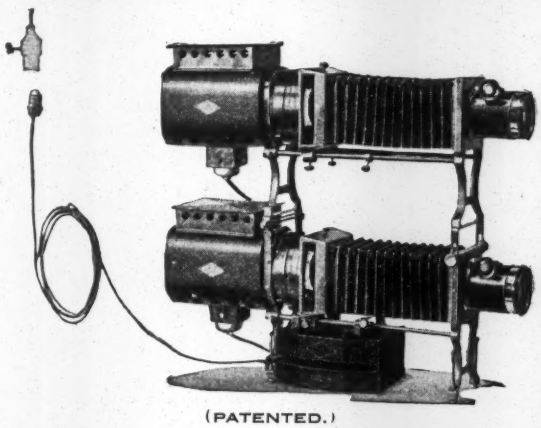

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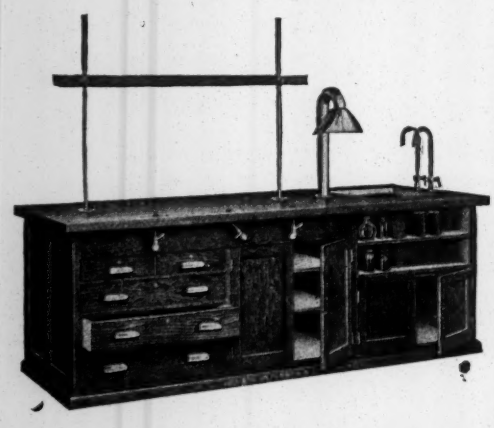

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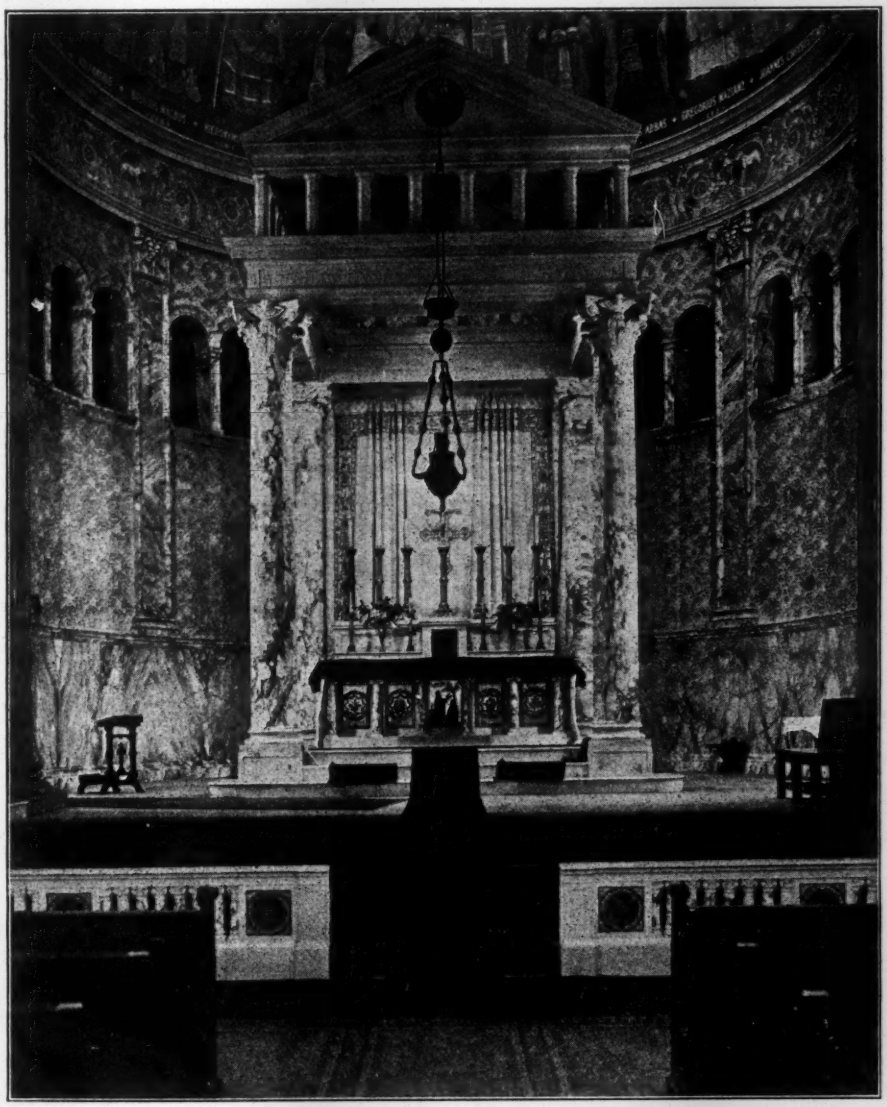

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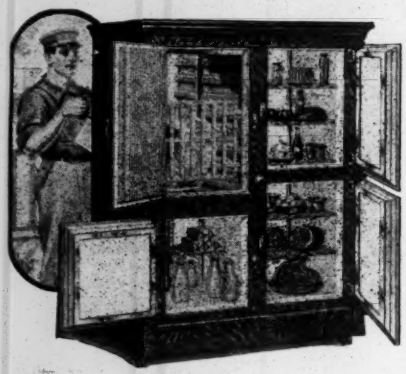

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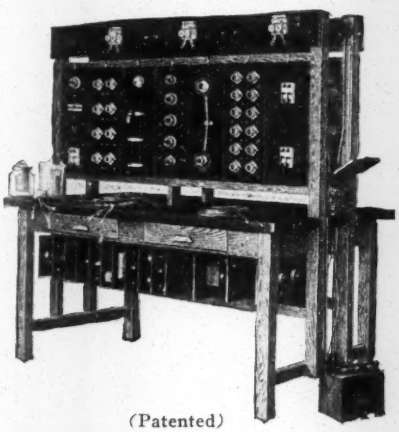

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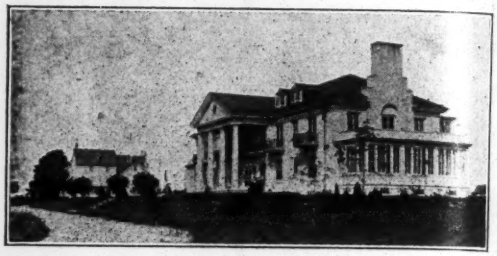

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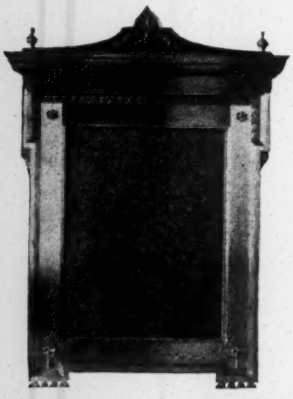

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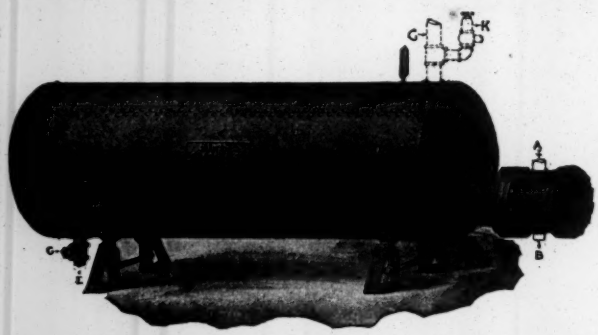

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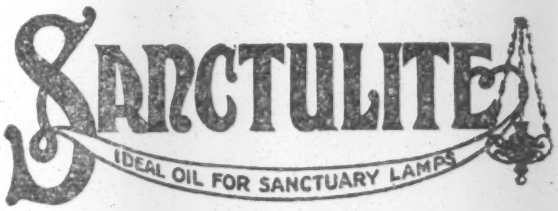

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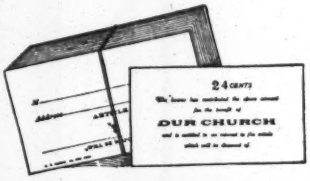

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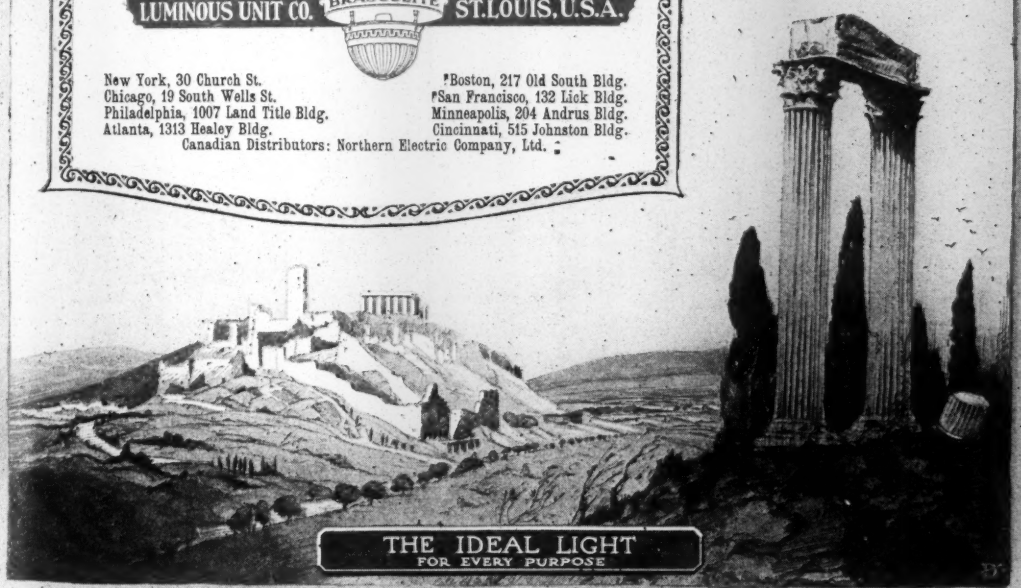

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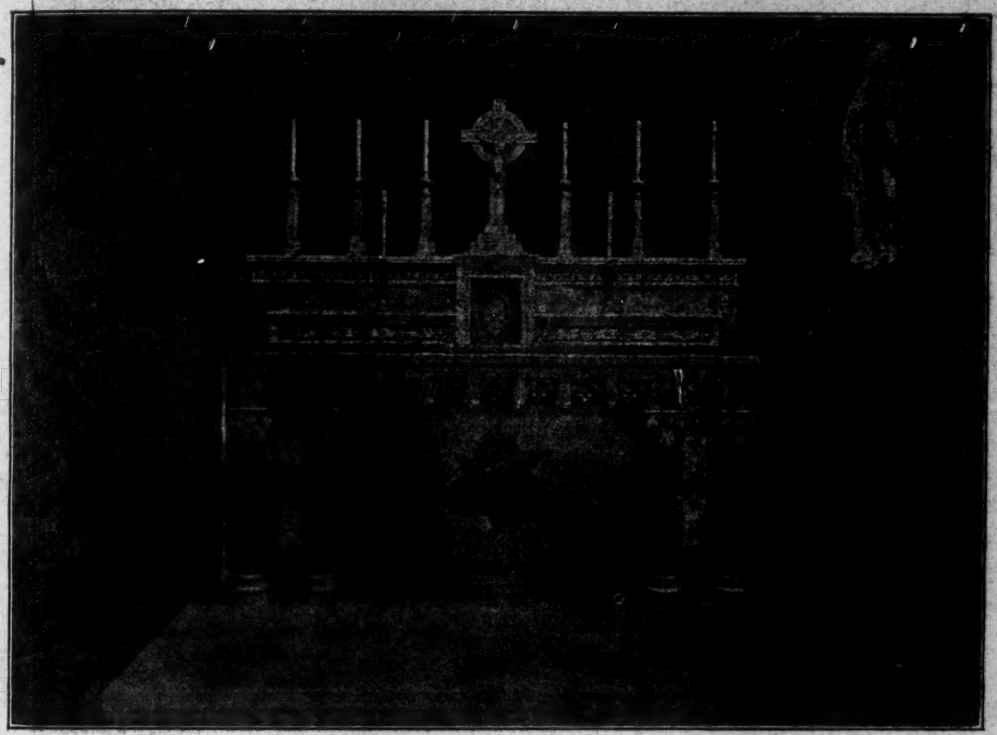

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